THE

Husbandmans CALLING:

Shewing the Excellencies, Temptations, Graces, Duties, &c. of the CHRISTIAN

HUSBANDMAN.

Being the Substance of

XII. SERMONS

Preached to a Country Congregation

By RICHARD STEELE, M.A. and Minister of the Gospel.

Cant. 1. 6.—*They made me keeper of the Vineyards, but mine own Vineyard have I not kept.*

Matth. 6. 33. *But seek ye first the Kingdom of God and his righteousness, and all these things shall be added to you.*

LONDON, Printed for *E. Calvert*, at the Sign of the *Black spread-Eagle* at the West-end of St. *Pauls*, 1670.

IMPRIMATUR,

Tho. Tomkins, R. R^mo in *Chriſto* Patri ac Domino, D^no *Gilberto* Divina Providentia Archiepiſcopo Cantuarienſi a Sacris Domeſticis.

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790:07

To all the Faithful Miniſters of Jeſus Chriſt in this our *Engliſh Iſrael.*

Reverend Fathers, and Brethren;

IT is not out of Preſumption (the Lord he knoweth) that I make this Addreſs unto you, as if I were worthy to beſpeak, much leſs inſtruct Such and So many, but from a ſincere Love to mens ſouls, attended with a profound reſpect unto you all. 'Tis you, that have the charge to bring this our Husbandman to Heaven: from his care and labour moſt of your ſubſiſtance comes; You are ſtrictly bound by all Laws divine and humane, to help them to live in Heaven, that help you to live on earth; nay, you are

* 1 Tim. 4. 15. ἐν τούτοις ἴσθι.

obliged by expreſs * Scripture to give your ſelves wholly to this buſineſs, and you muſt certainly give an exact account of your Stewardſhip, God knows how ſoon. Now I only undertake to be your Remembrancer, and my own Monitor in theſe two main things. 1. That we would often conſider the Great End of our worthy Miniſtry, which is not to pleaſe men, but Chriſt Jeſus the Lord; not to obtain applauſe from the Vulgar, or reſpect from Great Men, or to make ample worldly proviſion for our ſelves, but we are purpoſely ſent from God, to ſave mens ſouls from death, and to carry (if it be poſſible) all our flock with us to Heaven. Let us revive this often upon our ſouls, eſpecially when we are caſting the Net of the Goſpel among a Sea of Sinners in our actual miniſtration, wherein we muſt conſider that our Husbandmans ſoul

is

is as precious to God, as the ſoul of a greater man, and ſhould the rather be holpen, becauſe he wants often the benefit of Education, Learning and Ingennity to help himſelf. O let's think before their Paſſing-bell do ſtartle us, whether we have done our utmoſt for the ſaving of the man or woman that is now ſailing for eternity. 2. *That in our retired thoughts we duly weigh and then put in practiſe the* fitteſt Means *to accompliſh this great End.* 1. In Sermons, *what Texts and Subjects are moſt needful to ground them, to awaken them, to convert them, and to ſtrengthen them; what Method is moſt uſeful to clear the will of God to them, and ſettle it in their memories, what words and affections are moſt effectual to declare their duty, and perſwade them to it. In ſhort, how we may ſo paint to the life Grace and Glory, that the people may fall in love*

with them, and purchaſe them at any rate; and then ſo deſcribe ſin and hell, that they may tremble to think of them, and go from the Ordinances with their hearts penetrated, amazed, melted and changed. That we may not fill our Sermons with ſapleſs niceties, impertinent quotations, cholerick reflections, or with that unquiet controverſal Divinity *(eſpecially about points leſs momentous) which hardly ever produce any effect, ſave exaſperation. And foraſmuch as experience hath taught us, that private and particular advice and reproof doth catch many, that have ſlipped through more general means; let us labour as far as we are able, to take a particular care of each member of thoſe flocks, where any of us are Overſeers; that we may warn* every *man, and teach* every *man, that we may preſent* every *man perfect in Chriſt Jeſus. How*

many

many drunkards, ſwearers, covetous, troubleſome perſons are there under our charge, that either know not, or mind not the evil of their way, whom one quarter of an hours ſerious Advice might cure, and how well (generally) do men take ſuch Counſels from us, becauſe we are doing the duties of our Office, and their faithfulleſt part, to wit, their Conſciences are on our ſide? If it be poſſible therefore let us ſpare ſome time to go among them, to ſee how our Husbandry proſpers, ſo ſhall we beſt be acquainted with their conditions, and ſooneſt gain their affections. Alas! if we do not know them, we muſt ſhoot our Arrow at adventure; and if they do not love us, they will hardly heed what we ſay. And then 2. In our Lives; *O that they may be a Commentary on our Sermons, full of Gravity, Humility, Piety, Peace and Love. Let our words*

and

and wayes ſavour of the Sermons we preach, that our lives may convince thoſe whom our lips cannot perſwade; Alas we ſee that one irregular practice doth undermine and throw down that which many Sermons have been building; they will not believe that, which we plainly ſhow, we do not believe our ſelves. Though this be their miſtake to take ſanctuary in our ſins, who muſt be judged by our Sermons; yet 'tis a diſtemper that will not eaſily be cured, and wo will be to them by whom *offences come, as well as wo to them that are offended with the Truth. Let us remember excellent Mr.* Herberts *advice (whoſe Tract called, the* Country-Parſon, *is richly worth our frequent reading) that the Miniſter ſhould be a pattern of all goodneſs to all the Men in the Pariſh, and his Wife to all the Women in the Pariſh, and his Children and Servants*

Servants to all the Children and Servants in the Pariſh, and particularly that we be far from prophaneneſs, covetouſneſs, contention, direct or indirect oppoſition to ſerious Piety, or the Profeſſors thereof. And *laſtly*, 3. *For our* Inward Affections, *that we may keep alwayes flaming in our hearts a ſincere and paternal love to all our Flock, that our counſels, reproofs and Sermons may flow from a real and dear love to them, and then they can hardly miſcarry in their effects upon them; that our real and viſible deſign may not be to ſeek* theirs *but* them. *That our behaviour degrade us not from that authority, wherewith we are veſted; nor pride keep us from that ſeaſonable condeſcention that is ſo neceſſary among the people. But that we may be wholly taken up with our great work, and make our other circumſtances attend and further this;*

this; that by any means we may ſave our ſelves, and them that hear us. And let's not think much of all this work, for we were told it before, and we ſhal be richly rewarded for every drop of Spirits, yea, for every drop of ſweat, yea, for every drop of ink that is ſpent rightly in our Maſters Service; and doubly damn'd, if perſons of our Knowledge and Imployment, or others by our Neglect, Ignorance, Non-reſidence, or evil Example, miſcarry everlaſtingly. In a word, that we may all in earneſt advance the Kingdom of Jeſus Chriſt, and keep up the credit of the Engliſh *Miniſtry, is the moſt earneſt Deſire and Prayer of*

Your Servant, and

May 10. 1668.

Fellow-Servant,

Richard Steele.

READER.

Candid Reader:

THe ſubſtance of this Diſcourſe was preached to a Country Congregation, for their Direction in their ordinary calling, and appears now in the world not for any Opinion I have of it, But

1. Becauſe the number of Husbandmen is great; the company of Husbandmen being the greateſt of all others in this huge Corporation of the World.

And 2. There being no particular Book to direct or encourage them therein that ever I could meet with in our Town.

And 3. I confeſs alſo another Motive, to wit, a deſire to be doing ſome good, which I truſt (through the bleſſing of God, which I do humbly crave) will be attained hereby, and eſpecially to thoſe that were Hearers hereof, to whom

whom I owe my ſelf, and all I can do.

The matter herein is but ordinary Practical Divinity applied to the condition and calling of the Husbandman. The ſtile familiar and plain according to their capacity; the method alſo fitted, as well as I could, to the moſt uſeful things to be handled. In deſcribing the excellencies and duties of this calling, I have have rather brought in the Husbandman doing what he ought, than what ordinary he doth; for you conſider, I am not writing an Hiſtory, but Rules, and therefore let no honeſt heart be diſcouraged for his coming ſhort in theſe paſſages, provided he aim at them. The Rule muſt be exact, and our life as near it as we can. When I diſcourſe his Sins and Temptations, and bring him ſometimes on the ſtage under great diſadvantages; underſtand it rather a Diſſwaſive from that evil, than a Narrative thereof. I am very conſcious of many weakneſſes, but know not of any Errours or Reflections herein. It will ſuffice me, if it ſhall obtain pardon of the more acute, acceptation of my friends, and amendment of heart and life

life of the poor Husbandman, for whom it was chiefly compiled.

Though it accoſt only the Husbandman, yet the matter thereof for the moſt part is applicable to every good Chriſtian; and it were to be wiſhed, that the like particular Tracts were written about other Callings. And provided it hinder no man from reading the Bible, and other more profitable Books, I believe the humble and diligent peruſal hereof will quit any man the coſt, much better than trifling of his time away: But ſee you joyn Meditation and Prayer with your Reading; One leaf ſo digeſted being more likely to do your Soul good, than many without them. And remember ſtill, that you be as ready to practiſe what is plain, as to cenſure what is doubtful, and bleſs the Lord for what is *worthy*, as well as blame the Pen-man for what is *weak*. If you receive any profit hereby, I am made, (for doing good is the greateſt preferment) and in that caſe let God alone reap the praiſe, and me his unworthieſt Servant your Prayers.

The

To the Reader.

The bleſſing of God accompany this Endeavour for the Husbandmans Direction, Comfort and Salvation! *Amen, Amen.*

Yours,

If you be Chriſts,

May 10. 1668.

R. S.

The

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CHAPTER I.

The Text propounded and explained; ſome previous Obſervations premis'd.

Geneſis, Chap. 2. Verſe 15.

And the LORD GOD *took the Man, and put him into the Garden of* Eden, *to dreſs it and to keep it.*

SECTION. I.

§. 1.

INtending ſome uſeful Inſtructions for the *Husbandman*, I thought it beſt to take him, as *God* at firſt left him: This Scripture being beſt able to ſpeak for the *Antiquity* and *Excellency* of his Calling, though others will prove more appoſite to ſpeak to his preſent *Duties* and *Temptations*.

The coherence and explication of the Text.

The *Firſt* Chapter of this Book is a moſt certain Hiſtory of the Ancient Things: the *Author* infallible, the *Matter* important, the *Style* majeſtick, the *Method* exact and ſuccinct the *Pen-man* learned and honeſt: A Chapter to be often read, with much Faith and great Thankfulneſs.

This *second* Chapter reviews and dilates upon the latter part of the former; for all that is said here, must needs be done in the sixth day: and a great dayes work it was; in that day our Mother *Eve* was made, *Eden* planted, and our Father *Adam* put into it, to dress it and to keep it. Well for us if there had been no more work done that day; but the best of it is, the bones our Father *Adam* broke, our brother *Adam* (the *second* of that name) hath so pieced, that they are stronger than before.

But to be short; (as our *Historian* is) when *God* had instituted a Sabbath, *vers.* 2.3. recapitulated some of the Creation, *vers.* 4,5,6,7,8. and described the Garden of *Eden*, (before which, in order of time, the subsequent story of the womans creation should come in) he brings our first Parents in this *Text*, and settles them in a calling.

So that this Scripture is a narrative of the first imployment of the first Man in the world. Ancient matters are the Subject of mens scrutiny *. Here is a piece of Antiquity. The *Arcadians* long since would impose a belief upon the world, that the *Moon* was their *Junior*, and were therefore called προσέληνοι. But here is a true History of a Man, that was but two dayes younger than the Moon, and you have him here disposed into a calling. Wherein observe,

* 1 Chron. 4.22,23. *And these are ancient things.* Speaking of those that dwelt among Plants and Hedges for the Kings work.

I. The *Author* of his imployment, [*The Lord God.*] The Author of our Being, is fittest to be the Author of our Calling *And the Lord God*

God took the Man, and put him,* &c. *Jehovah Elohim*, the Eternal Being, Father, Son and Holy Ghoſt.

He took him (that is, as the † moſt *judicious*, from the place where he was created, though others hold, that he was created in *Paradiſe**) and put him. The word in the † *Hebrew* ſignifies a gentle leading, as a mother leads her child.

Kings may poſſibly cauſe the poor to be put apprentices, but they keep their ſtate, and do it rather out of *pity* than out of *love*: but the great *God* conducts this worthy creature *Man**, *This Man* into his new imployment. What love was there between *God* and Man, before Sin came between? The *Lord* his *God* brought him to houſe, he brought him to his farm, and permitted to him almoſt all the profits thereof for his labour †.

II. Here's the *Place* of his imployment, [*The Garden of Eden*] The ſweeteſt place on earth. Deſcribed at large in the ſeven precedent verſes, 1. By its *Name*, that ſignifies *Pleaſure* it ſelf. 2. By its *Nature*, a Garden, not for the quantity thereof, being (no doubt) a Demeſne of ſutable largeneſs, for the greateſt Prince then on earth but for the ſweetneſs and goodneſs of the place. Deſcribed further 3. by its *Scituation*, Eaſtward, to receive the firſt and moſt healthy rayes of the Sun. And then ſo wooded and watered, as no place muſt ever expect the like: There was every Tree pleaſant to the ſight,

* *Whom he made*, which the *Greek* adds here, is not to be found in the Hebrew.

† *River. Muſcul.*

* And ſay the word *Took* may well be tranſlated *Left*, as it is Judg. 3. 1. † וינחהו * האדם

† *Muſc.* in loc.

and good for food; there was the Tree of Life in the midst of the Garden, and the Tree of knowledge of Good and Evil; and a most famous four-brancht River, that watered the place: and here was our father *Adam* seated as well as heart could wish. All which particularities argue (no doubt) that such a real place there was, and is, however defaced: not so high as the *Moon*, or middle Region of the air, as some have thought; nor that it comprehends the whole earth, as other, for whither then was Man driven upon his fall? much less, that all this was only an *Allegory*, for then (as *Epiphanius* well) the whole story must fall; if no real Paradise, then no Rivers, no Tree forbidden, no *Eve* nor *Adam*. A place (though divers give great light, where to find the scituation thereof, yet) on purpose, I think, concealed, that we might search for another Paradise, whence we shall fall no more.

* Sir *Walter Ral. Hopkins*, &c.

III. Here is the *Kind* of his imployment or calling. The *Lord God* put him into the Garden, not to divide his time between sleeping, sporting and feeding, though he was so *great* a Man; nor only to contemplate the excellency and goodness of his Maker, though he was so *good* a Man: But 1. to *Dress*, and 2. *Keep* the Garden. This word to *Dress*, in the *Original*, when it is applied to *God*, signifies to worship and adore him; when it is applied to *man*, to obey and serve him; when to the *earth*, it signifies to till, to dress it: To subdue it, that it may

may ſerve us; or [as the Dutch *Annot.*] to husband it*. God had given Man a good eſtate, and his calling was to make the beſt of it, which was by husbanding the ground, from whence he was taken. And alſo his work was to *keep* it, which word is not uſed in oppoſition to ſelling or giving it, for in that age there was no purchaſer to buy, nor ſilver to pay for land; and yet for all that this great Prince made all away, and put all his eſtate into his mouth at once, he loſt all (no *intail* being made) at one unhappy throw. Nor is this keeping to be referred to *Adam* himſelf, * as if he were placed there to keep himſelf: but the keeping here intended was to preſerve it ſafe from danger. And though there were no imminent peril, nor viſible enemy, yet it was proper to a Garden to be husbanded within, and fenced without, and this was his work †. Indeed his authority then was an hedge, and the hardieſt Lyon durſt not ſtir againſt his Orders, no hurtful Beaſt durſt come into all that holy Mountain: while he had peace with *God*, there was a League offenſive and defenſive between him and all the Creatures, ſo that he could dreſs his Garden with delight, and keep it with eaſe when he had done; and yet work and care he muſt. Come my Creature and my Friend (ſayes *God*) you muſt have a Calling; Dreſs me this Garden, and keep it well. Here we muſt gather up two or three fragments, that nothing be loſt.

* *proſcindere, irrigare, ſerere, & ſi quæ ſunt ejuſmodi. Tremel. in loc.*

* To dreſs him, that is, *Adam*, ſo *Auguſt.* but the *Hebr. femin.* makes againſt that.

† Or to keep it in tillage, and in that dignity & beauty which it received thereby. *Tremel.*

SECT. II.

§. 2. An Obſervation.

AND *firſt* obſerve hence, *That every man ſhould have a Calling.* It is a dangerous condition to be deſtitute of a Calling. If any man might have claimed freedom from imployment, ſure our father *Adam* might. For his Deſcent and Blood, he was, ſaith the *Evangeliſt* (Luke 3. laſt) *the Son of God*; For his Quality he was, ſaith the *Pſalmiſt* (Pſal. 8. 5.) but *little lower than the Angels, and crowned with glory and honour*: For his Eſtate (*ver.* 6.) *Thou didſt put all things under his feet, all ſheep and oxen, and the beaſts of the field*, he was high Steward over all the Earth, and all therein: For his Knowledge, Wiſdom and Parts, beyond all his Poſterity, the ſecond *Adam* only excepted, put all their abilities together: And for his Grace and Holineſs, he had the Image of God fairly graven upon him: And yet all theſe could obtain no Writ of eaſe for this great man from an imployment. *Paradiſe* ſerved not only to feed his ſenſes, but to exerciſe his hands. If happineſs had conſiſted in doing nothing, Man had not been imployed. All his delights could not have made him happy in an idle life; Man therefore is no ſooner made than he is ſet to work; neither *Greatneſs* nor *Perfection* can priviledge a folded hand *. Let no man then imagine, that he can be excuſed

* By Holy Contempl.

in

in idleneſs, or in an inſignificant kind of life by his *Deſcent*, *Quality*, *Eſtate*, *Parts* or *Graces*. When *God* Almighty had but one Child in the world, he beſtowed him in a Calling. The Angels themſelves muſt have a Calling, They are *miniſtring Spirits*; yea, our Lord *Jeſus* himſelf, though the fulneſs of the Godhead dwelt in him bodily, yet it is moſt probable, he was converſant in ſome imployment, until he entred upon the exerciſe of his Miniſtry.

A man may be ſaid to be *without a Calling*, when he wants good imployment to fill up his time. No man hath one hour to ſpare in all his life, but ſhould be ſpent either in doing or receiving Good; and therefore when Recreation is uſed for *Paſs-time*, it loſes the true end of it. Sure I am, we are commanded in the Scripture to * *Redeem time*, but no where to paſs it away: In this ſenſe it is a ſingular happineſs that is † mentioned of the Old man that *Filleth* his dayes. And in general, when a man brings no good or profit to the Church or Commonwealth, That's one of no Calling.

* Eph. 5. 16

† Iſa. 65. 20

For every man ſhould be of ſome uſe in the *Body Politick*, as well as in the *Body Myſtical*, or elſe he is but an Artificial member, a meer wooden leg. Though we are *Of* another world, yet we are *In* this world at preſent, and we muſt ſee that it loſe nothing by us: As we are the better for it, and have our ſubſiſtence out of it, ſo we muſt make a conſcience, that it be the better for us, and be propped up by us. And indeed it is our *Safety*, as well as *Duty*,

to be ſome way well imployed; For he that is out of a Calling, is under the *Devils temptation*, and from under *Gods Protection*. If our Mother *Eve* had been as buſie as our Father *Adam*, *Satan* had not ſo eaſily intrapped her in his temptation. Sometimes *non vacat* is as good a remedy againſt a temptation, as *non licet*, I have no leiſure, will cut the Tempter off, as well as I have no leave. The flying Fowl is ſeldom ſmitten, but the ſitting; and the buſie man eſcapes many a ſnare; 1 *Tim.* 5.13. *And not only idle, but tatlers alſo, and buſie bodies, &c.* It's a rare thing to be idle and no worſe; an idle hand hath uſually a buſie tongue, and thoſe that do not what they ought, uſe to ſpeak what they ought not.

And then, he that hath no imployment lives out of *Gods* protection: as the Servant that ſteals out of his Maſters buſineſs, if he come in harms way, he hath the amends in his own hands; if ought befal him in his calling, his Maſter will regard and help him. So if ought befal thee in thy Calling, *God* will bear thee out, and bear thee up; but when evil befals thee in no calling, God is not bound to ſee to thee, or provide for thee. *Tertullian* ſpeaks of a Chriſtian, who going to a Stage-Play was poſſeſt by the Devil, who being askt, how he durſt poſſeſs a *Chriſtian*, who was ſet apart for God? anſwered thus, *I found her in my place.*

And beſides all this, the *Apoſtle* layes down a golden rule, 2 *Theſ.* 3. 10. *If any will not work, neither ſhall he eat.* God may juſtly ſay,

Look

Look to your ſelves, you live under no promiſe or protection of mine.

Let this Note ſtand to convince all idle and uſeleſs perſons, cyphers that ſtand for nothing, but to eat, and talk, and dreſs, and laugh, and dye; that never ſpend a drop of ſweat, unleſs to purſue their pleaſures, nor a conſidering thought, unleſs to provide for them; that beſtow the one half of the day to deck their bodies, and the other half to defile their ſouls. Alas Sirs, what do you think on, if indeed you dare think of any thing unſeen? If you would not be *Bruſes*, and love not to be *Saints*, refuſe not to be Men and Women, refuſe not to obey *Reaſon*, you that ſcorn to ſubmit to *Religion*. Can you imagine that ſuch noble Souls were given you for ſuch worthleſs lives? will ſuch accounts as theſe paſs before the Judge of heaven and earth? *Item*, Spent each day from five of the clock in the morning to three afternoon, in dreſſing, painting and perfuming, and three hours more at night in unpaſting and undreſſing again. *Item*, ſpent all one day in hunting, all the next in drinking, *&c.* How would *Adam* admire that ſuch Sons, and *Eve* that ſuch Daughters ſhould proceed from them? How would *Abraham* and *Sarah* be aſham'd of them? How will God and Chriſt be aſham'd to own them, or glorifie them in heaven, that never conſidered to glorifie him on earth? They then ſhall know that unprofitable Servants and Prodigals ſhall be packt together, and he that did not his Maſters will,

will, shall go to hell as well as he that croſt it.

Receive then a word of *Exhortation* hence, O all Parents and Children that would go to heaven; you Parents, get your Children into *Chriſts* School, and into honeſt Callings, and then leave them to God; whether ye be rich or poor, caſt imployments for them, moſt *ſuitable* for their Outward, moſt *ſafe* for their Inward Man. When *Adam* had but two Sons, *Cain* and *Abel*, they had each a Calling; though *Cain* was born to more Land than any man ever ſince, yet he had an imployment, *Gen.*4.2. *Abel was a Keeper of the Sheep, but Cain was a Tiller of the Ground.*

And then ye Children, be willing and earneſt for honeſt Callings. Idleneſs is ſweet, but the bread of idleneſs hath no taſt; think not that your *Priviledge*, which is your *Puniſhment*. Alas! out of imployment, and then you are tinder for every ſpark; and if you be not fit for earth, you are not fit for heaven.

This in General, Our Father *Adam* in Innocency had a Calling, *and let every one that deſcends from him write after him.*

SECT. III.

§. 3. A ſecond Obſervation.

† By an Angel, as *Aug. Peter.*

But to be a little more particular, from the Author of this imployment we may obſerve, *That it's ſweet to be led and put into a Calling by the Lord.* As our father *Adam* here †.

God

God took him by the hand and led him into his Calling. *He* that is diſpoſed by the *Lord*, is well provided for. *Hagar* was hard pos'd, *Gen.* 16. 8. *Hagar* (ſaith God) *whence comeſt thou, and whither wilt thou go?* She was diſpoſing her ſelf without her *Maker*, or her *Maſters* leave, and ſo back again ſhe is ſent.

Now you are led into a Calling by the *Lord*, when *your Prayers* and *his Providence* have made the way. When good *Jacob* was turned into the wide world, he goes ſtraight to heaven, and there vowed this vow, *Gen.* 28. 20. *If God will be with me, and keep me in this way that I go*, &c. *Then ſhall the Lord be my God.* Was this vow in vain? *In* no wiſe, for his God kept him, and diſpoſed of him as well as heart could wiſh, and ſent him back in two Bands, though all his ſtock when he went abroad was his Staffe. *He* that ventures into a Calling without God, goes without his guide, who hath ſaid, *Prov.* 3 6. *In all thy wayes acknowledge him, and he ſhall direct thy paths.*

And ſo when his *Providence* hath led the way. We have, in the diſpoſing of *Iſaac* into the world, both theſe together, *Gen.* 24. 14. Prayer went before, and Providence followed after. And *verſe* 50. *It* is agreed, ſaith *Laban* and *Bethuel*, *The thing proceedeth from the Lord, we cannot ſpeak a word againſt it.* It is a ſweet thing to ſail with the gale of Providence, and ſharp to ſail againſt it.

And then, when thy calling is lawful, and thy ends right, it ſtrongly argues that God leads

leads thee into it, and this is a ſweet thing.

For then you will bring honour to God, and that is the honour of a calling; for whether we live, we live unto the Lord, and whatſoever we do, it ought to be done to the glory of God, 1 *Cor.* 10.31. *God* hath a greater Rent of glory from a poor Threſher, than from many a Prince in the world.

And then when you are led into your Callings by the *Lord*, you will better brook the inconveniences thereof: for every Calling hath ſome of theſe, which you will digeſt the better, when you are led into them by ſuch an hand. The Cup which my Father hath given me ſhall I not drink? Who can but chearfully drink the Cup that comes out of ſo good an hand? Lord! here thou haſt put me; though my work be hard, fare hard, uſage hard, yet here I'le ſtay, till the ſame hand fetch me off again. And ſo holy *Jacob*, Gen.31.40. *In the day the drought conſumed him, and the froſt by night, and his ſleep departed from his eyes*, and yet *twenty* years he ſtuck to it. *God* had diſpoſed him there, and his *God* ſhould diſmiſs him thence, for ſo ſaith the ſtory, *Gen.*31.3. And the *Lord* ſaid unto *Jacob*, *Return to the Land of thy fathers, and to thy kindred, and I will be with thee.*

And therefore, let me adviſe all that make any reckoning of *God* or of his bleſſing, let him carve out Callings for you, and not carnal policy or carnal friends without him. Crave his direction and benediction, your wiſeſt contri-

vances

vances he can blaſt with a breath; and demoliſh your Caſtles in the Air with half a word; whereas if thou acknowledge him, though thy beginning be ſmall, thy latter end he will make great, and they that are ruled by him, he will never ſee them want.

SECT. IV.

§. 4. A third Obſervation.

IN the next place, let us obſerve from the *place* of his imployment, The Lord put him into the Garden of *Eden*, *That its a great priviledge to be placed in an Eden*, that is *Comfortably*. Our Father *Adam* had the fineſt Seat in all the Country, the ſweeteſt on earth, and the higheſt unto heaven, he had the dew of heaven and the fatneſs of the earth.

Now when your temporal, corporal, and ſpiritual conveniences are greater than their contrary inconveniences, then is your ſcituation comfortable. And God expects that you praiſe him more, and ſerve him better than others, *Pſal.* 16. 6, 7. *The lines are fallen to me in pleaſant places —— I will bleſs the Lord.* The ſweeter Seat, the greater Rent you muſt pay unto God. When thou lookeſt on thy habitation, bleſs the *Lord*; when thou walkeſt in thy ground, bleſs the *Lord*; many others they have barren ground, rotten houſe, unwholſom Air, dangerous ſcituation; now if it be otherwiſe with thee, ſay not, I have gotten this by my wit, or labour, or ſword, but *Lord* thy right hand,

hand,and thine arm,and the light of thy countenance, becauſe thou hadſt a favour unto me; *Pſal.* 44. 3.

If you did but ſee in a glaſs, the miſerable houſes of many a Child of God, you would bleſs the *Lord* upon your knees, and never repine at ſome petty inconvenience that troubles your mind; yea, make a ſtep ſometimes into the poor mans Coat, and behold the pitiful abiding that he hath,and then praiſe the *Lord*; who ſetteth the bounds of your habitations, and who might have taken an houſe for thee in Bedlam, in a Dungeon.

But this is not all, Verbal praiſes cannot pay off real mercies; and therefore ſee you make a ſutable return of honour and ſervice unto God. The Sun ſhines on the Stars,and they reflect light on us: ſo ſeeing God hath ſo ſingularly provided for you, be ſingularly uſeful to him.If you be lean in a fat paſture, you may be juſtly turned to Commons, If *Iſrael* be unfruitful in *Canaan*, he muſt be ſent to *Babel*, *Deut.* 28. 47. Becauſe thou ſervedſt not the Lord thy God with joyfulneſs and gladneſs of heart for the abundance of all things, Therefore thou ſhalt ſerve thine enemies in the want of all things. The nearer and liker to heaven thy place is, the better; howbeit, any habitation on this ſide hell may content a poor ſinner as thou art.

CHAP.

CHAP. II.

The main Doctrine propoſed, An Husbandman deſcribed, and the Lawfulneſs of his Calling.

SECT. I.

AND now we are come to the *Kind* of this great Mans imployment, and this was to Dreſs and keep the ground, to be an *Husbandman*, from whence we gather this Doctrinal concluſion.

Cap. 2. The main Doctrine, Deſcription and Lawfulneſs of Husbandry.

That *Husbandry is a moſt ancient and excellent Calling.*

§. 1. The chief Doctrine delivered.

It was a wiſe anſwer of Father *Latimer*, when his enemies accuſed him to King *Henry* 8. for his malepart preaching before him a little while before, ſaid he, Your Grace hath many fitter perſons to preach before you than my ſelf, and I would be glad to be diſmiſt. But if there be no remedy, but that I muſt preach before the King, *I* will preach as to a King, and ſutable to his place: which anſwer took well, and got him off: Even ſo, my dearly beloved, ſince it is my lot to preach in the Country among

mong Husbandmen, *I* will preach as to Husbandmen, ſomething ſutable to your Calling, and that from this Text and Doctrine.

In the handling of this Subject *I* ſhall ſhew 1. What an Husbandman is. 2. The Lawfulneſs of his Calling. 3. The Excellencies thereof. 4. The *Inconveniences*. 5. His Temptations. 6. His Leſſons from his Calling. 7. The Graces requiſite. 8. The abuſe of it. 9. His Deſigns. 10. Some Rules for him in his Calling. And *firſt of the Firſt*, viz. What an Husbandman is.

I ſhall take him here in his largeſt capacity; for ſince our Father *Adam*'s time, divers other Callings have been cantelled out of it, but he had it intire; and as he left it, *I* ſhall take it in this place.

The Deſcription of an Husbandman.

A Husbandman is a man that works profit out of the earth, that makes the ground that bred him keep him; that makes the earth bear his charges to heaven. And ſo the *Holy Ghoſt* deſcribes him, *Jam.*5.7. *The Husbandman* (firſt worketh, then) *waiteth for the precious fruits of the Earth.* At firſt this was done without toyl, The ground was dreſs'd with as little pain, and as much pleaſure, as now it is walkt on, or as a tree is prun'd; but ſince the Fall, the Calling is ſomewhat worſe, (all Trades decay) but yet a good husband may mend it. A Chriſtian Husbandman, that can husband his husbandry, may live comfortably here, and happily hereafter.

Agricultura eſt Ars quæ docet Uſuram cum terra facere.

A Chriſtian Husbandman is a man with his hands

hands in the Earth and his heart in Heaven; he lives *above* that which he cannot live *without*; he is daily digging his grave, and at length layes him in it; he makes the Earth to feed him, and at last to cover him: The *Physitian* is bred out of the corruption of our *bodies*, and the *Lawyer* is bred out of the corruption of our *manners*, the *Tradesmen* live upon one another, but the *Husbandman* lives upon the precious fruits of the Earth, and sustains them all.

SECT. II.

§. 2.

II. The lawfulness of Husbandry.

THe *Second Point* to be handled is, *The Lawfulness of his Calling*. It stands men upon to be well assured of the lawfulness of their Callings, else every stroke they take in them is Sin. In the choice of Callings, think of this, Is my Calling lawful? and am I lawfully called unto it? No Calling on earth hath precedence to this for lawfulness. It's true, the lawfullest Calling may be abused by a graceless man. That transcendent Calling of the Ministry, the Sons of *Eli*, 1 *Sam.* 2.17. did so abuse, that *men did abhor the offerings of the Lord*. Wo, wo for ever (if they repent not) to all such *Hophnites*, that drive the *Lords* people from the *Lords* offerings. But this can lay no imputation upon that worthy Calling. A Spider can suck poyson from the sweetest Flower; and so a bad Hus-

band may make shift to grow bankrupt on the best Calling in the world; but yet in it self the Husbandman hath as much to say for the lawfulness of his imployment, as any man under Heaven. For

1. It is a *Calling of Gods choice*, and that is the best Portion that *God* carves; if there had been the least sin in it, he would never have disposed our Father *Adam* into it. He that knew all the Callings that men would invent, pitcht upon this: And he chose it for his eldest Son, and you know men will serve the first best. God tells his people *Israel*, he would bring them to a Land, that he had spied out for them; and if there be an happy place on earth, *God* can spy it out: why, this was a Calling, that *God* had spied out for his Eldest Child *Adam*; Therefore lawful no doubt.

In old *Rome*, if a man were degraded from the *Rustick* to the *Urbane* Tribes, consisting of Artisans, &c. it was thought a great disgrace. *Plin.* l. 18. c. 3.

2. It is a *Calling of mans industry*, and so the more lawful. When a Calling is driven on only by Art and Cunning, there is sin enough in such Callings; but the *hand* is more innocent than the *head*. There is no guile in innocent labour. The sweat of the brows is harmless sweat. If there be any flaw, it is in the man, not in the husbandry, which is as innocent as the state of Innocency it self.

Indeed most other Callings are lawful too in themselves, but they border more nearly upon sin and temptation than this doth. They may be more profitable, but cannot be more lawful.

Think of this, poor Husbandman, to thy comfort;

comfort; when thou art ſweating at thy Plough, this is heavy cheer, but *I* am in my Calling, my lawful Calling. This ſweat needs not to be repented of, I need not waſh this *ſweat* with *tears*. Though this be painful, yet it is not ſinful. The lawfulneſs of it will make amends for the painfulneſs thereof. And that is the Second Head, namely, the *Lawfulneſs* of the Husbandmans Calling.

CHAPTER III.

Cap. 3. The *Excellencies* of the Husbandmans Calling.

The Excellencies of the Husbandmans Calling.

Some things premiſed.

AND now let us advance a ſtep higher, and for the glory of God, and the incouragement of the Husbandman, obſerve the *Excellencies* of this Calling; yet before *I* proceed *I* would lay down theſe Premiſes.

1. That it hath Inconveniencies alſo; for the wiſe *God* hath ſet the one over againſt the other, to the end that man ſhould find nothing after him. The imployment without inconvenience is in Heaven: there's harveſt without winter, a fair crop and no ſweat, an houſe without decayes, and ground paved with rubies.

2. Upon ſome Callings *God* hath ſet a fairer ſtamp of honour than on the Husbandmans. Though his firſt *created* Son were a Tiller of the ground, yet his firſt *begotten* Son was an Husbandman of Souls, and did ſow for heaven. And the Husbandman will now willingly give precedence to the *Magiſtrate* and *Miniſter*, for the *Authority* of God veſted in the one, and the *Work* of God managed by the other; as conſidering that the Magiſtrate is a more publick good than he, and the Soul (wherein the Miniſter labours) more worthy than the body.

3. The difficulties of a Calling do not prejudice the dignity thereof, 2 *Cor.* 6.1. *We then as workers together with him.*] The Miniſtry is a moſt difficult work, able to tire an Angels arms; but yet being workers together with *God*, this dignifies the Calling again. It is a worthy attempt to ſeek out the *Philoſophers* Stone, which would convert Duſt into Gold, but no attempt is harder. In a pit of Marle or Limeſtone the Husbandman finds it, and makes a quicker return of gain by that, than the Chymiſt doth by the other; The pooreſt things are fulleſt of eaſe, τὰ κενὰ δυσκολα, the more honourable, the more hard.

4. I muſt premiſe further, that the moſt profitable Callings are not alwayes the beſt. The *Merchant* fetches home greater riches, but he brings a Diſeaſe oftentimes with them: The *Lawyer* makes greater purchaſes, but ſometimes purchaſes a curſe with them: The *Tradeſman* ſometimes leaves a greater Eſtate behind him, but

but then often takes a wounded Conſcience with him. *Lot*, *Gen.*13.10. had a Plain to live in, that was *even as the Garden of the Lord*, yet was it the ſink of ſin, and ſhortly after a Lake of Brimſtone. The ſweeteſt meats are not alwayes the wholſomeſt: *Profit* is not the meaſure of *Goodneſs*: That is a rich Calling that inriches God himſelf, that is, which moſt glorifies him.

5. Though Husbandry be a brave Calling, yet the Chriſtian *Husbandman* makes it much better. In this ſenſe alſo that is true, 1 *Tim.*4 8. For bodily increaſe profiteth little, but *Godlineſs* is profitable unto all things. Thy weary dayes and painful nights profit but a little, and for a little while; but Godlineſs with them brings univerſal and eternal profit. As he that makes *Inſtruments of muſick*, hath a fine imployment, but he who hath the *Art of Muſick*, that can tune and uſe them, far outſtrips him: So naked *Husbandry* is a worthy Calling, but the *Chriſtian Husbandman* that knows how to uſe it to the beſt, and makes heavenly Muſick out of it, hath a great advantage. *Caius Sejus bonus vir, & eò melior quod Chriſtianus.* The meaneſt Calling is honourable, if *God* be in it. *Chriſt* in the loweſt heart, and *Chriſt* in the loweſt Calling makes it happy.

6. Yet no man ſhall be ſaved by his Calling. You muſt not conclude from any thing ſaid, or to be ſaid, that a man of ſuch an excellent imployment muſt needs be ſaved. No, no; thy harmleſs Calling without an holy heart will

not ſave thy ſoul; it is *Chriſt* in you, that is the hope of Glory. The Crown it ſelf cannot keep from death, nor can your Calling ſave you from hell, without the grace of God.

The Miniſters calling (one would think) were ſure to ſave him; one purpoſely imployed to deſcribe *Heaven* and *Hell* to the life, whoſe proper Subject is *Chriſt*, and the Soul, and another world; yet alas! all they are not ſaved, *Mat.* 7. 22. *We have propheſied in thy Name*, [We have opened the Gates of *Heaven* to others, and muſt we be ſhut out our ſelves?] *And in thy Name we have caſt out Devils*, [and muſt we be caſt to the Devil?] yea, ſayes Chriſt, *I* do not know you, nor never did, if you have been workers of iniquity. The poor *Prophet*, 1 *Kings* 13. 24. that had ſubſtantially warned others from the *Devil*, could not eſcape himſelf from the *Lion*, when he diſobeyed. And therefore how excellent ſoever the *Husbandmans* Calling is, yet he may go to *Hell* from the Plough, if he have not ſaving Grace. And theſe things to prevent miſtakes being thus premis'd, let us view the Excellencies of this Calling.

SECT.

SECT. I.

§. 1.

THe firſt Excellency of the Calling of an Husbandman is, *That God himſelf was the immediate Author of it.* So ſaith the Text, *The Lord God put him into the Garden*, to dreſs and to keep it. Here are his firſt *Indentures* drawn in the ſtate of Innocency. And when he had forfeited theſe, and broken one material clauſe therein, about eating the forbidden fruit, yet we find *God* again, after the fall of our Father *Adam*, putting him into this Calling again, *Gen.* 3.23. So the *Lord* ſent him forth from the Garden of *Eden*, to till the ground from whence he was taken. So that this Calling was of Gods own invention. We read, *Gen.* 4.20,21, 22. who were the Fathers or Authors of this and that Calling, but the *Husbandman* is Apprentice to none but *God*. *Iſa.* 28.24,26. *Doth the Plowman plow all day to ſow? doth he open and break the clods of his ground?* —— *His God doth inſtruct him to diſcretion, and doth teach him.* And he muſt be well taught that God teaches. Let us adviſe, ſayes *God*, what Calling ſhall we pitch upon for this worthy Creature? how ſhall we diſpoſe moſt nobly of him? what imployment is worthy of him that wears our Image upon him? Then falls in this excellent way of *Husbandry*, *He* ſhall be an *Husbandman*. Now it is a maxime, *A Summo bono nil niſi bonum.* The Sun may ſooner ſend out a Cloud,

Excel. 1. God was the immediate Author of it.

Nil tam regale videtur quam ſtudium Agri colendi. Xenoph. And tells that *Cyrus* that great King ſowed himſelf a Field, and ſet Trees with his own hand

Cloud, than the Chiefeſt good authorize any thing but what is excellent. As on the contrary, The ſin of *Lying* hath this baſe preheminence, that it was the firſt-born of the *Devil*, he is a liar and the father of it, he ſtands the firſt liar on record: So our *Husbandmans* Calling hath this high preheminence, that God was his only Maſter, and he his firſt Apprentice. And therefore of all imployments, he hath moſt reaſon to ſtand up for God, and depend on him.

It was the higheſt ambition of the heathen Artificers, to derive their Arts from ſome of their *gods*, but alaſs their *gods* were men, the moſt vile and wicked men: and if they accounted it an honour, to receive the original of their Occupations from ſuch, how much greater honour hath the *Husbandman*, who hath the Maker of *Heaven* and Earth for the *Author* and *Inventor* of his imployment?

SECT. II.

§. 2.

Excel. 2. The Holy Ghoſt brings moſt compariſons from it.

A Second Excellency of the *Husbandmans* Calling is, *That the Holy Ghoſt brings moſt compariſons from it.* Moſt Books in the Scripture full of them. Plowing, Planting, feeding, *&c.* The *Husbandman* hath ſcarce a Tool, but it is put into the Canon of holy Writ. *If the Holy Ghoſt would teach* by a Parable,

ble, he goes to the *Husbandman*, *Matth* 13. *A Sower went forth to sow.* If *Jesus Christ* would *threaten* by a Parable, the *Husbandman* shall be an instance, *Luke* 20. *A certain man let forth his Vineyard to Husbandmen*, &c. If the *Holy Ghost* would *comfort* by a Parable, he goes still to the *Husbandman*. *Jam.* 5.7. *Be patient therefore, brethren, to the coming of the Lord: Behold, the Husbandman waiteth*, &c. God in these *descending* unto us, because we cannot easily *ascend* unto him, and making use of this world to instract us about another. So that every business of the *Husbandman* may well be a Sermon to him, seeing *God* himself hath taken the *Text*. And this *I* think is one design of *Parables*, not only to bring down heavenly things to our Understandings, but to screw up our hearts by our sight of things below, and imployment herein, to heavenly thoughts and applications. So that it appears a great honour, that *God* hath done to *Husbandry*, to inoculate it so into the Scripture, and to ennoble the same, by applying it so much to heavenly Uses.

Yea, the *Lord* himself hath taken the name of an *Husbandman* upon him, *John* 15.1. *I am the true Vine, and my Father is the Husbandman*, &c. As the King will be free of some Company and a great honour it is unto them. As King *James* was free of the Clothworkers Company. K. *Charls* I. of the Company of Merchant Taylors. K. *Charls* II. of the Company of Grocers. So the King of *Heaven* seems to chuse to be free of the Company of *Husbandmen*, and that

that is much for their honour, profit and inſtruction; ſo that he who reproaches the poor *Husbandman*, doth in a ſort reflect upon God himſelf, who will uphold the *Company of Husbandmen* to the end of the world.

SECT. III.

§. 9.

Excel. 3. He dependsmoſt on God.

THe Third Excelleney of the *Husband* man is, *That he lives and depends upon God.* From Seedneſs to *Harveſt*, he is bound to a conſtant dependance on *God*, and from *Harveſt* to Seedneſs again. *He* wants Rain, and he goes to *God*; next he needs fair weather, and to *God* he muſt goe again. This month he would have Froſt, it will cheriſh his Corne: Another Month the Froſt would ſpoyl his Orchard; One while he ſhould have Snow, it would keep his ground as warm as Wool, at another time it would ſtarve his Cattle; At one time he longs for Wind, to puriſie the Air, at another time he is afraid of it, leaſt it beat down his Corn: And this continual need ſends him unto God, *Who giveth his Snow like wooll, and ſcattereth the hoary Froſt like aſhes, who cauſeth his Wind to blow, and the Waters flow, and filleth him with the fineſt of the Wheat*, Pſal. 147. 14, 16, 17. So that we may ſay of the *Husbandman*, as 'twas ſaid of the

the Land of *Canaan*, *Deut.* 11.11,12. The Land is a Land of *Hills* and Valleys (not like *Egypt*, which being a Plain, depended upon the conſtant overflowings of *Nilus*, to make it fruitful, but this) drinketh water of the Rain of *Heaven*, a Land which the *Lord thy God* careth for, the eyes of the *Lord* thy *God* are alwayes upon it, from the beginning of the year to the end of the year. Even ſo the *Husbandman* hath a Calling, that the Lord muſt care for him, from the beginning of the year to the end of the year, And this is the Excellency of it. They are baſe Callings that depend on Man (though many cringing *Courtiers* will not think ſo) but they are royal Callings that depend on God. Servants know their wages, but the Child depends; and who hath the more excellent place, think ye? The good *Husbandman* exerciſes his faith and patience every day. Some Callings find exerciſe for corruption, but this Calling finds exerciſe for Graces; and he when he cannot pray for Grace for his Soul, yet can pray for fair weather for his buſineſs. Of all men he had need to learn to pray, and that in earneſt.

SECT. IV. §. 4.

A Fourth Excellency of *Husbandry* is, *That it is an harmleſs and deceitleſs Calling.* There is not naturally nor uſually that fraud *Excel.* 4. It is an harmleſs Calling.

fraud and cunning in the Husbandman, as in other men. In many Callings, deceit is half the Trade; but plain dealing is the genuine frame of the good Husbandman. *Gen.* 25.27. *Esau, he was a cunning Hunter, but Jacob was a plain man, dwelling in Tents*, void of dissimulation and deceit; And he, we must not lose him, he was an *Husbandman* in our large acceptation, for our Father *Adam* was not set only to dress the earth, but to keep it too, and all that sed thereon. A plain man is the very description of an *Husbandman*. The Statesman deals in policy, the Souldier in cruelty, the Tradesman in dissimulation; the deepest policy of the *Husbandman* is to get bread for his Family, and pay his Rent; his greatest cruelty is to dig into the bowels of the earth, his cunningest dissimulation is in fraying the Fowls from his Corn, and to trappan and draw in a Rivulet to water his Medow: Those are his Designs. If he can but ensnare the Birds that harm him, hee'l never over-reach his Brethren that hurt him not. If he can learn cunning to sow his ground in the fittest time, he never contrives to reap where he did not sow. And so though his income be not great, yet it is as solid as it seems; he hath *shorter Commons*, but others have a *larger reckoning*; and that estate which comes *too soon*, seldom stays *too long* with any man.

Indeed in this Iron Age too much fraud is stollen under this coat of freeze, but in the beginning it was not so; nor yet can the Husbandman cogg, and flatter, and circumvent with

with that impudence which others have: he plows not with the ſubtle *Fox*, but with the laborious *Oxe*; and if he cannot thereby reach a livelihood, hee'l rather *fare* hardly himſelf, than *deal* hardly with his Brethren. Here, ſayes he, I might ſell bad for good, or leſs meaſure for full meaſure, but ſo might my next Crop be blaſted; and if I deal deceitfully with Men, my Kine and Sheep might next time caſt their young, and deceive me. I will be juſt and honeſt, ſink or ſwim. Plain dealing is my only Jewel, and though by uſing it I die a beggar, yet ſhall I be one of Gods poor, and then I care not.

SECT. V. §. 5.

A Fifth Excellency of this Calling is, *That it was the firſt Calling in the world, and ſuſtains all others.* There hath been great ſtrife about the *Antiquity* of Countreys, and many Arguments have been toſt. The *Egyptians* ſometimes ſhewing fair Cards for their præcedency, and then the *Phœnicians* other grounds for theirs: But in Antiquity of Callings, none can contend with the Husbandman: for ere the *Sun* had gone three dayes Journey, he was buſie in the field; ſo that the Spade or Plow is the moſt ancient *Coat of Armes* that can be given by *Herald*. And then our Father *Adam* liked

Excel. 5. It was the firſt Calling.

A miſtake that *Saturn* taught it to *Janus* and the *Italians*, after *Jupiter* had expelled him

liked the Calling ſo well, that he put his eldeſt Son on this imployment, *Gen.*42. *But Cain was a Tiller of the ground.* And ſo from Father to Son this Calling hath paſt to this very day in a lineal ſucceſſion. And theſe Callings that now out-brave him, were at firſt Colonies and derivations from this their Founder. For man muſt have Raiment, and hence the *Clothier*; and an *Houſe* to dwell in, and hence the *Builder*; and Tools he muſt have for his buſineſs, hence the *Artificer in Braſs and Iron*; and ſome Recreation when he is weary, and ſo *Jubal* muſt have his Cuſtom, *Gen.*4.21. But his Plow maintains them all. From his ſweat comes the Tradeſmans living, and through his painful hands comes his Landlords Silver-lace. Yea, *Eccl.* 5.9. *The profit of the earth is for all; the King himſelf is ſerved by the Field.* As it is with a Ship, for all the rich lading and gallant paſſengers that are in her, for all the curious works, Cabbins, and carving on her, without the *Rowers* below, and the Wind above, ſhe is but a fine Cypher, and an uſeleſs Bulk: So all the Tradeſmen, Stateſmen, and Gallants in a Nation, would ſignifie very little, without the the cares and labours of the *Husbandman*; If Gods Providence above, and his Plough below ſtand ſtill, we muſt all ſhortly beg or ſtarve.

Crete, and that there was none in the Golden Age. See *Plin. de invent. Agricul. l.*7

The chiefeſt families in *Rome* had their names firſt from their skill in Husbandry and Corn. As the *Bubulci*, *Pilumni*, *Fabii*, *Piſones*, &c. *Id. l.*18. *c.*3.

It is reported of *Willigis*, a Wheelers Son, (Nephew to the *Husbandman*) that being made Archbiſhop of *Mentz* and Elector of the Empire, he gave in his Coat of Armes, *Three Wheels* with this Motto (written in his Bed-chamber

chamber in great letters) *Willigis*, *Willigis*, *recole unde veneris*, Remember from whence thou cameſt. It little becomes the Child, when advanced to honour, to forget his honeſt, poor and aged Parents; ſeeing without their concurrence he had never received a Being: And it doth as little become our ſplendid Gallants, or richeſt Merchants, to deſpiſe or look big on the firſt of their Line, the poor Husbandman, This is to forget the Rock whence they were hewen, and the hole of the pit whence they were digged.

SECT. VI.

§. 6.

Excel. 6. It is a Calling of leſs temptation than others. We read of many Kings that have embraced this Calling, when they have left their Kingdomes; as *Diocleſian*, *Attalus*, *Hero*.

THe Sixth Excellency of the Husbandmans Calling is, *That it is a Calling of leſs temptation than others.* Not that he is without temptations, as you will hereafter ſee, but his Temptations are not ſo ſtrong, as in moſt other Callings. For 1 *John* 2. 16. All that is in the world, is the luſt of the fleſh, the luſt of the eyes, and the pride of life. Now his labour keeps down his luſt, and his poverty helps to quell down his pride, and ſure his worldly Deſires cannot compare with thoſe of vaſter Eſtates, ſeeing the more a man hath, the more unſatisfied are his Deſires. *Joſeph* and *Benjamin* were own Brothers, but *Joſeph* is exalted at Court, and *Benjamin* is ſeated in the Country;

Archelaus, Laertes Ulysses Father.

Country; and now whether proves the safer? why, *Benjamin* he comes to *Egypt* humble, and modest, and sober; but *Joseph*, 'though 'tis like the better man, yet he is gotten into the Court fashion, and hath *By the Life of Pharaoh* at his tongues end. Nay one and the same man, holy *David*, who more chast and innocent in the Countrey, among his Sheep? but he was not so at the Court: So that as many great Oaks and Cedars fall, when Shrubs do keep their standing in a storm, so the great, and rich, and mighty ones of the world are often entrapped in lust, envy, pride and Atheism; when the poor honest *Husbandman* is kept innocent and clear.

I do not say but he hath an heart too like other men, and perhaps would be as bad as they, if he had wherewith: But he hath not so great temptations, his God doth not give him Wind and Tyde, least he should drown himself: The Lace on a proud Tradesmans Cloak, would suit the *Husbandman* all the Year, and one of his Dinners would find his house the Month about; but yet he is adorned with the orient Jewels of Grace within, and tastes more Covenant comforts at one Ordinance, than the other doth in seven years. He hath not his Beauties in the Windows to allure him, nor the sparkling Wine to entice him, the newest Fashion is so far from entangling him, that it's ugly in his eyes; the charms of Musick do not inchant him, he is more taken with the musick of his Bees than

any

any other. His Children are his usual Recreations, and his spare time he spends with them. And his Dinner of herbs with the love of *God* feeds him more safely, than a stalled Oxe, and *Gods* hatred with it.

SECT. VII.

§. 7.

THe seventh Excellency of the Husbandmans Calling is, *That God may be read most in his Creatures therein.* So that when others are studying self in their Callings, he is studying God in his calling. Though it may be he cannot one letter on the book, yet he can study *God* in the twofold Glass of his *Ordinance* and his *Creatures*. And he hath an advantage herein above most other callings, in that his business lies among trees, and flowers, and grass, and cattel, and even all the creatures of *God*. And *Gods* creatures are a book in *Folio*, each creature is a word, and each part of it a letter, out of which an holy heart may spell exceeding much of *God*, and converse with him, as in an Ordinance, all the day long.

Excel. 7. God may be most read in his Creatures herein.

So our Father *Adam* did; Loving Father, sayes he, here is thy wisdom, there thy mercy, in yonder heavens thy power and glory, the whole earth is full of thy riches. And thus as the Sun is best seen in the water, so doth the religious Husbandman better and oftner see

God in his creatures, than many Philoſophers and Divines in their books. Famous is that inſtance of the honeſt poor man, whom one of the *Ancients* found weeping over a *Toad*; to think of the wonderful goodneſs of God, that had made him a reaſonable creature, and not ſuch a Toad; whereat the learned man cryed out, *Rapiunt indocti cœlum* —— theſe unlettered Country-men run away with heaven, while we do only talk thereof.

The School-men ſay, there is four wayes of knowing a man, and ſo of knowing God:

1. *In veſtigio*, by the print of his foot, ſo we know that he is a man, but not who it is in particular.

2. *In umbra*, by his ſhadow or picture, here we know how tall and great he is.

3. *In ſpeculo*, in a glaſs, ſo man ſaw *God* at his firſt creation.

4. *In Filio*, in his Son, ſo we know a mans name and nature very much.

Certain it is, that an heavenly heart meets *God* in his way in every thing: he ſees the footſteps of his power, wiſdom and mercy in the creatures, his very picture in his Saints, his glory in the glaſs of his Ordinances, his very bowels in his Son.

The Husbandman can read in a morning a ſweet lecture of *Dependance on God*, upon the fowls of the air; of the *Providence of God*, in the lillies of the field; of the *Wiſdom of God* in ordering the rivers to water the earth; of the *Power of God*, in preſerving his corn, and bring-

ing

ing it up. *Presentemque refert quælibet herba Deum.*

SECT. VIII. §. 8.

AN Eighth Excellency of *Husbandry* is, *That it makes a man neither too rich nor too poor.* And this was a wise mans choice and prayer, *Prov.* 30.8. *Give me neither poverty nor riches:* not but that *God* can make either of them blessings, and many a man hath gone to heaven out of a palace, and very many out of a cottage; but the middle state is the safest, and that is the *Husbandmans* condition; his state is above pity, and below envy. They that pity him, know not his comforts and contents; and they who envy him, know not his cares and labours, I dare say never paid his Rent. *Solon* accounted *Tellus* the *Athenian* the most happy man, for living privately on his own Lands; and thus the *Husbandman* is happy. That food is best, that makes a man neither too lean and languid, nor too fat and foggy; and that state is best, that gives a man food convenient for him.

Excel. 8. This Calling makes neither too Rich nor Poor.

Herod. lib. 1. p. 12. The *Oracle* at *Delphos* did adjudg one *Agleus* most happy, who labouring a little *Orm* in *Arcadia*, never went out of it, and desiring little wealth, had little trouble in his life. *Cor. Agrip.*

For as for Riches, they are mercies, but they are dangerous mercies; Sin never prospers more than in prosperity; it doth emasculate and effeminate the spirits, and nourisheth so many weeds, that the winter of affliction hath

much ado to maſter them: *How* loth are men to deny themſelves, when they have a *great ſelf* to deny? how loth to dye, that have ſo much to leave? what cares muſt needs invade their prayers, and break their reſt, that have abundance? And how hard is it to be full and not forget the *Lord*, grow lazy in Religion, and love the preſent world? So that a wiſe man will be as much afraid to be rich, as others are to be poor. Now the *Husbandman* is ſeldom ſick of a ſurfeit; if he can reach wholeſome meat, and clothes, and pay his rent, and put his children in a way to live, he hath his deſire.

And then on the contrary, Poverty is a woful Diſeaſe, makes a man unuſeful, heartleſs and burdenſom, and hazards him on unlawful courſes; he may be tempted to diſtruſt providence, and ſo ſteal, and take Gods Name in vain; and except mens hearts were ſofter, more will pity him than relieve him: Now the *Husbandman*, though his fare be hard, and his rayment courſe, yet he is kept from ſtealing; inſtead of begging he relieves the beggar, and makes amends for the ſmalneſs of his Alms, with the ſmiles that go with it. As our *Holy Statiſt* ſaith, though he wear tin in his buttons, yet hath he ſilver in his pocket, and if he wear ruſſet clothes, yet he makes golden payment.

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SECT.

SECT. IX.

§. 9.

THe Ninth Excellency of *Husbandry* is, *That it is a Calling of the greateſt neceſſity.* It is none of the trades that the world might well live without. Some Callings ſerve the *delight* of man, ſome his *fancy*, ſome his *luſt*, but this ſerves his *Neceſſity*. Now neceſſity ſets the price on things, *Sole & Sale nihil utilius.* The commonneſs of the Sun in *Heaven*, or the Salt upon Earth, doth not diminiſh from the worth of them, becauſe they are ſo neceſſary: So the multitude of *Husbandmen* abates not their excellency, we cannot live without them. You would read but faintly, nor I write this that you are reading, but for ſome *Husbandmans* ſweating laſt harveſt. *How* ſhould *God* have his Rent for all theſe creature-comforts, but through his help? Or how ſhould man have a livelihood without his forecaſt? The Earth would quickly return to her bryars and thorns without his culture. Inſtead of Roſes we muſt have nettles, and inſtead of Corn, brambles: And therefore let him have his honour, we cannot live without him.

Excel. 9. It is a Calling of greateſt neceſſity.

This is a good work for neceſſary uſes, *Tit.* 3.14.

As *Grace* is the one thing needful for the Soul, it lives not a day in a true ſence without it; ſo *Bread* is the one thing needful for the body, and it dyes without it: without the *ſtaff*

of bread we fall to the ground; and who can provide for bread without the *Husbandman*? *Plutarch* tells of one *Pythis*, a great Prince, that having discovered some rich mines in his territories, imployed so many of his Subjects there, that tillage being neglected, a general dearth followed. His prudent *Queen*, being sensible of the calamity of the Country, when her *Husband* came hungry to dinner, had procured the Bread and Meat to be artificially made of Gold. The King was delighted with the deceit, till being throughly hungry, he called for real meat: Nay (sayes she) if you imploy all your Subjects in your Mines, you must expect to feed upon Gold, for nothing else can your Kingdom afford. So that the digging in the Mines must give place to the *Husbandmans* digging in the ground, else they'l dig but a while. You remember that pretty Fable, of all the Members mutinying against the Belly, for that they did all the work, and she devoured all the meat; wherefore they resolved to cut her short, she should labour as well as they, or fast for it. Accordingly they deal with her, all the Members refuse to help her: but e're long the hands languish, the legs grow feeble, the eyes dim, and the head light, and soul and body had like to have taken leave: At length they see their errour, and perceive that the belly maintain'd them all, and for all its meanness they could not live without it, and so renewed their care thereof, and then their strength was renewed: even so, though the

Husband-

Husbandman have but a low ſituation in the body politick, yet if he be diſcouraged, neglected, or ſhould furceaſe, all degrees of men would be at a loſs, and from the crown of the head to the ſole of the foot, the body politick would be ſick.

SECT. X.

§. 10.

THe Tenth Excellency of the *Husbandmans* Calling is, *That it is an healthful and chearful Calling.* His labour is his Phyſick, and he purgeth through all his pores; a *Doctor* is ſeldom ſeen in his houſe, he lives above them, and moſtly lives without them, unleſs it be that Colledge of Phyſitians, Dr. *Diet*, Dr. *Quiet*, and Dr. *Merryman*, as you uſe to term them. He hath no ſuperfluities at his Table to beget crudities in his ſtomack, is not inflamed with Sack, nor drow'd in flegm, nor ſunk with poring Melancholy. He is ſinging at his work, when others are puling in their chambers. And though he have not riches and honour, which are only in Wiſdoms left hand, yet he hath length of dayes, which is in her right hand, and that's better, *Prov.* 3. 16.

Excel. 10. It is an healthful and chearful calling.

Fons, ſpeculum, gramen oculis ſunt alleviamen.

Green graſs, clear glaſs, and fountains pure,
Refreſh eye-ſight, long to endure. Mr. *Auſten.*

Hence it is probable, that *Uzziah*, 2 *Chron.* 26. 3. lived and reigned longer than any King

before him, for *ver.* 10: it is ſaid, *He loved Husbandry*, a calling it ſeems not unworthy the love of a King. Sixteen years old when he began to reign, and he reigned fifty two years in *Jeruſalem*, which though we cannot peremptorily aſcribe to his love of Husbandry, yet conſidering their wholeſom imployment, and the refreſhing ſcents from the earth it ſelf, together with the long life of moſt of that calling, we may fairly gueſs at it.

The vapours of freſh earth by digging condenſe & refreſh the ſpirits. *Bacon. Hiſt. of Life and Death*, pag. 207, 208. Who ſaith, That moderate exerciſe, freſh airs, pleaſant odours, and wholeſome meat and drink, all profitable to long life, *pag.* 179, 180. The Husbandman hath all theſe. A certain great Lord, who lived long, had every morning at his awaking a clod of freſh earth laid under his noſe, for the ſmell thereof. *Id.*

It is a true ſaying comparativele taken, *Qui medicè vivit, miſerè vivit*, He is a woful ſlave that's bound to the rules of Phyſick; when a man cannot riſe, nor walk, nor eat without exacteſt circumſtances: this is the life of many a Noble man, and ſickneſs is worſe than this; a Cottage with health is better than a Crown with ſickneſs: but our Husbandman is moſtly freed from both theſe; he is feaſted and phyſick't too, moſt of the year, with the ſweet ſmells of fragrant flowers in the field; rare tunes of the ſweeteſt and cheapeſt Choriſters of the Woods; refreſhing ſights of a fair crop; and finds more taſte in his dinner of herbs, than many others in their variety of dainties. And when God hath bleſt him in the labours of the day, he can come home and ſing and rejoyce

joyce with his Wife and Children at night, as if he had a ſet of Minſtrels, *Pſal.* 147.12,13,14 *Praiſe the Lord, — for he hath bleſſed thy Children within thee. He maketh peace in thy borders, and filleth thee with the fineſt of the wheat.* It is a chearful Calling. When Envy gnaws upon the heart of the Great man, and fear and care upon the rich Merchant, this man commits his affairs to God, and lays down his cares with his clothes by his bed-ſide: And you ſhall hear more hearty, I am ſure more innocent laughter by his fires ſide, than by his Landlords; and after all, *Eccleſ.* 5.12. *The ſleep of the labouring man is ſweet, whether he eat little or much.*

SECT. XI.

§. 11.

THE Eleventh Excellency of the Husbandmans calling is, *That it ſtands on ſafer grounds than moſt others.* The higheſt ſteps of Greatneſs are uſually the moſt ſlippery, and all the ambitious man gets by his climbing is, that he hath the further to fall. † The greateſt Stateſman ſtands at the mercy of his *Prince*, and of his *Enemy*; and if he fall, he never riſes again, they meet with martial law, where a man can offend but once: but the Husbandman if he fall, his corn miſs, or his cattle dye, he makes ſhift to get up again in time, and *qui cadit in terram, non habet unde cadat*, his fall is not

Excel. 11. It is a ſafe Calling.

† *Tolluntur in altum ut lapſu graviore ruant.* Claudian. lib. 1.

not so high as to break his bones. The Merchant, he meets with certain losses, and uncertain gains, one puff of wind sometimes undoes him, one Pirate makes him a beggar; now the Husbandman hath a ship sailing in his field, which though it go slower, yet oft moves surer than the other, and the Mariner comes for more Collections abroad, than the Husbandman.

If men would be quiet, the Lawyer would be troubled; and if they would be temperate, the Physitian would be sick. So that if the World should grow wise in her old age, those two callings would be in great hazard; but as long as the world lives it must have meat, and the trade of plowing will never be out of request. Nay, the Husbandman hath many sweet promises for his security. God hath promised, that the Earth shall increase and multiply, that seed-time and harvest shall not cease, *Gen.* 8 22. That he will give the former and the latter rain in its appointed season. That the diligent hand shall be made rich, yea, that his Oxen shall be strong to labour, his sheep shall bring forth thousands in the streets, that he shall eat of the fruit of his labour, and that it shall be well with him.

SECT. XII.

Excel. 12. This Calling is a great *friend* to *Piety.*

THe Twelfth Excellency of this Calling of an Husbandman is, *That it is a greater friend*

to

to Piety, than moſt other Callings. Others may have more *time*, but this hath as much *opportunity* to get to Heaven. Others may have more religious *Notions*, but he hath more religious *Motions*: Others may out-wit him in Religion, but few ſhall out-pray him. The Gentleman his neighbour will have a finer Bible, but he will uſe it oftner to his comfort. His learned Miniſter will *diſpute* better for the truth than he, but he will *ſuffer* for the truth as much as he. †And if you trace him, you ſhall find as devout a Prayer in his family, as feeling a Grace at his table, as where there is a finer houſe, and a fuller table. Nay, when others put off *God* with any ſcantling of prayer, that day hath ſeldom paſt wherein there hath no *Chapter* been read, and *Pſalm* ſung among his family.

† *Ægidio*, a *Spaniſh* Divine, was Dr. and Reader of Divinity in two Univerſities, yet was no body at Preaching till he was inſtructed by a plain Countreyman. Mr. *Clark Mart.* pag. 225.

Nay, his very *Calling* furthers him much herein. *Noah* that was ſo perfect and upright a man in that forlorn Generation, *He*, Gen. 9. 20. *began to be an Husbandman*: Though I may not ſay his Calling made him an upright man, yet they agreed marvellous well together. His Religion is not perhaps ſo plauſible, but it is moſt ſound; and what he wants in *wording* it, he hath in *hearting*, and in *doing* the whole will of God, I ſay, his calling furthers him in it. He hath ſuch need of *Gods* daily goodneſs, and ſo duly hears from him in his Mercies, that prayers and praiſes are his conſtant fare. He is pretty well wearied in the world, and ſo prayer is welcome to him; it is an eaſe and refreſhment to him, which is work and trouble to others,

As

As ſleep is welcome to a labouring man, not ſo to children, that care not for going to bed, becauſe they are not weary; ſo death is welcome to the Religious Husbandman, becauſe henceforth he reſts from his labours: and while he lives, his droſs is only upon the earth, but his golden precious ſpirit is ſoaring into heaven. His ſpiritual eſtate like his temporal is herein fully as good as it ſeems; and in ſhort, when the power of Godlineſs is loſt every where, you may find it in his houſe and heart.

Cato reports, that if one *were* call'd by the name of a Good Husbandman, he was praiſed in the higheſt degree. *Plin. lib.* 16. *c.* 3.

Hence, it is probable, he hath the name of a *Good man* incorporated into his very name, *Goodman ſuch a One*, as if the Quinteſſence of Innocency and Piety were chiefly in the Husbandman.

And thus you have a view of ſome of the Excellencies and Advantages of this Calling, which I have put down not to puff up the Husbandman with pride, he will meet with cares and labours enough to keep him down; nor to reflect any diſgrace upon other Callings whoſe honour, eaſe and profit will hold up their hearts well enough; but for the Glory of that moſt gracious God that led our Father *Adam* into it, and for the comfort and encouragement of the Husbandman under his burdens and troubles, that he may be content with the inconveniencies of his Lot, and bleſs the Name of the *Lord his God*; And theſe I ſhall obſerve in the next place, and lay them in the other ballance, ſeal

O fortunatos nimium, bona ſi ſua norint, Agricolas. Virgil.

the

the former fly too high; leaſt Tradeſmens ſhops ſhould be emptied, and leaſt the *Husbandman* ſhould forget himſelf.

CHAP. IV.

Cap. 4.

The Inconveniencies of the Husbandmans Calling, and the Remedies thereof.

The *Inconveniencies* of Husbandry, and Remedies.

SECTION. I.

§. 1.

AND now I come to the Fourth Point, which is to give you an account of the *Inconveniencies* of the *Husbandmans* calling, wherewith I ſhall alſo preſcribe ſome *Remedies*. It is *Heaven* only that is without Inconveniencies. *Here* we *would* live without them, there we *ſhall* live without them. The wiſdom of God hath ſo ordered it, that not an houſe on earth, but hath ſome grievance annext to it, that we may long for our other houſe which is above. It is ſaid of the Plain of *Jordan*, *Gen.* 13. 10. That it was *like the Garden of the Lord*, and *Lot* thought he had a great bargain of it, and (good

Inconven. 1. His buſineſs lies in the world, his enemy.

(good man) he found many inconveniencies in it. So in *Eden* it self, our father *Adam* had a Serpent; *Latet anguis in herba*. And if he met with Inconveniencies there, let no man think to escape them. It is our misery to *have* them; it is our happiness to *manage* and *improve* them.

The first Inconvenience of the *Husbandmans* calling is, *That his busines lyes in the world, his greatest enemy.* † Indeed the world in it self is *Gods* good Creature, but since the fall of Man, as it brings forth naturally thorns and bryars to tear the flesh; so by the malice of the Devil, it is full of snares to catch the soul. *He* hath privily instigated all the Creatures to be against *God* and our souls, and laid *Rats-bane* here and there upon the things the *Husbandman* converseth in, to poyson and undo him. So that he may, e're he is aware, fall into temptation and a snare. That is a sad *Curse*, *Psal.* 69. 22. Let that which should have been for their welfare, let it become a trap. Sad, that the Plough should be a trap, and in his innocent business should be a dangerous snare. As if a mans house stood in his enemies garrison, it were a great inconvenience; though his house were never so pleasant, yet to enjoy it he ventures his life. The world is now an enemy to our souls, yet in the midst of it stands the *Husbandmans* calling; and therefore if he will be safe he must do, as *Nehemiah* 4. 17. with one of his hands work in his calling, and with the other hold a weapon.

The best Remedy against this inconveni-

ence

† *Ps.* 62. 9. *Men of low degree*, Hebr. בני אדם *terræ filii. Men of high degree* called בני איש *filii ignis*, the nobler element. So *Ps.* 49. 2 Thy occupation like the first *Adam* is earthly, but thy affection and conversation *should* be like the second *Adam's* heavenly. Mr. *Swinnock.*

ence is, *To be crucified to the world*, Gal 6.14. God forbid that I ſhould glory in any thing ſave in the croſs of Chriſt, whereby the world is crucified to me, and I to the world; as if he ſhould ſay, I'le glory in my ſufferings, (others glory in their chains of Gold, I'le only ſhake my chain of iron, and triumph in it) by which my heart is well weaned from the temptations of the world. So let the troubles and hardſhips which the *Husbandman* meets with in the world, crucifie his heart to the inticements of it. Get the world once under you, make it a ſervant, (as the word in our *Text* ſignifies) ſubdue it, and then you may more ſafely trade in it. And ſeeing it is your enemy, deal with it as an enemy, have as little to do with it as you can; and though you ow to it a love of *Benevolence*, becauſe it ſuſtains you, yet beware how far you beſtow upon it a love of *Complacence*, becauſe it would enſnare you.

SECT. II.

§. 2.

THe Second Inconvenience of the *Husbandmans* calling is, *That he hath but little time for his Soul.* His Landlord can get up in a morning, and read as long as he will, and then pray as long as he will, and as oft, and meditate as much as he will: But he hath but little time to pray, and leſs time to read, and leaſt

He hath but little time for his ſoul.

leaſt of all to meditate, unleſs it be occaſionally among his work. And his life is divided between labour and reſt, and but that he is fully reſolved, the main chance ſhall not be neglected, his ſoul would be forgotten. *He* hath *many dayes*, and yet but a *little time*; his buſineſs calls him out, and the night calls him in again; and ſo he is apt to doubt of himſelf by fits, becauſe it is ſaid, *Pſal.* 1.2. The Godly mans delight is in the law of the Lord, *and in that law he doth meditate day and night. He* longs to read ſuch a good Book, but harveſt or buſineſs calls, and he muſt away; longs to go and confer with his Miniſter about his poor ſoul, but can ſeldom get leave of his buſineſs, either his poor ſoul, or his poor family muſt ſuffer. And he finds it very much ado to live in this world, and yet provide to live for ever. And how ſhall the honeſt *H*usbandman remedy this matter?

Your *Remedy muſt* be this, you muſt work the harder, and ſleep the leſs, that you may pray and read the more. If the *H*eathens can produce a Philoſopher, that uſed to work moſt of the day, that he might be ſuſtained to ſtudy moſt of the night; how much more may you, that hope for better things than they, puniſh the body a little as it will bear, to furniſh the ſoul as it hath need? *H*ow late and early can you ſometimes be at a gainful market; and is there any market where Grace is ſold? Remember ſtill that one thing, and only that one thing is needful in compariſon, *Luk.* 10.42.

And

And then, be sure the little time you can spend for your souls, improve it well. The shorter you must be at prayer, see you be the more serious. They who can do little, had need to do it well. And then you may be assured, that as the Lord blesseth your short Commons and thin meals, to as much health and strength of body, as they who have their plenteous variety, so will the same God bless to you your pulse and water, your few, but lively duties to feed your souls, as if you had larger opportunities. It is better to have a little communion with God, and hunger for more, than to have larger time, and lesser appetite.

SECT. III.

§. 3.

A Third Inconvenience of the Husbandmans Calling is, *That he is liable to many burdens and injuries:* He is and must be like *Issachar*, Gen. 49. 14. *an ass couching down under two burdens.* He must suffer from his *Superiours*; many an harsh Lecture his Landlord reads him; many a trespass and injury his Neighbour offers him; many scornful terms after all their wrongs he must put up: he hath neither power, nor will, nor skill to go to Law, and so sits him down, and makes his moan to *God*. He must suffer from his equals often: for he is known to be a man of peace, and his principle is known, to suffer the greatest injury,

He is liable to many burdens and injuries.

rather than offer the leaſt; and therefore he comforts himſelf, that it will not laſt alwayes, and ſo reſts content. Yea, he ſuffers even from his *Inferiours*, and muſt many times be his ſervants ſervant. The heavieſt burdens alſo and impoſitions do uſually fall (reſpect had to his mean eſtate) moſt heavily on him; and in publick Calamities, where-ever the ſtorm is brewed, yet uſually it lights on the Husbandman †. Like his ſheep he is often ſhorn, yea almoſt flead ſometimes. When he hath gotten a little wooll on his back, it ſtayes there but a while, his Rent day comes and ſweeps all away.

† *Deut.* 28. 33. The fruit of thy land, and all thy labours ſhall be eaten up, and thou ſhalt be only oppreſſed and cruſhed alway.

Queſt. *And what Remedy hath he for this Inconvenience?*

Anſw. For this he uſeth *Faith and Patience*, which like two Bladders keep up his heart from ſinking and dejection. 1. He doth and muſt believe that theſe things are ordered by the wiſe Providence of his heavenly Father, That men are *Gods Hand*, as it is, *Pſal.* 17.14. *The men of the World are his Sword.* He believes alſo, that even this ſhall work for his good, that his burdens keep him humble, when freedom would make him proud: he believes that heaven will put an end to all and make amends for all. As holy *David* ſaid, *Pſal.* 27.11. *I had fainted unleſs I had believed to ſee the goodneſs of the Lord in the Land of the living.* So the Husbandmans ſpirit would fail, but that his faith is ſtrong, and ſees theſe are but clouds that will quickly paſs away. And in the mean time, among other proviſion in his houſe, he provides

provides 2. Patience, with this he eats, and sleeps, and smiles under all his load, resolving if he can possess nothing else, yet he will possess his soul with Patience, and so with the Prophet, *Jer.* 10.19. *Wo is me for my hurt, my wound is grievous, but I said, truly this is a grief, and I must bear it*; God hath laid it on, and God alone shall take it off.

SECT. IV.

5. 4.

A Fourth Inconvenience in this Calling is, *That he hath many cares and troubles in the flesh:* he hath a succession of cares and troubles in this world; he deals in those things that have not their name for nought, *vanity*, there's their Substance, and *vexation of spirit*, there's their Accident. He hath his house to build or to repair, that almost ruines him; then his ground to manure, that costs him much trouble and care; then his Rent or Fine to pay, this falls heavy on him, and comes oft; he hath hardly got up his back, but the half year returns, and his Rents squeeze him down again, so that between the cares of his mind and the pains of his body, he hath load enough for one. And then his Children must be educated, though he cannot read, yet they shall read and write, because he feels the want thereof; and then they must be provided for, and this creates

He hath many cares and troubles.

† His body is the Anvil of pain and diseases, and his soul the Hive of unnumbred cares, sorrows, and passions. Sir *W. Ralegh.*

him new cares and troubles; so that though he have not so much *fleshly trouble*, yet hath he *troubles in the flesh* one upon another. †

* *Non erat laboris effectio, sed exhilaratio voluntatis, quùm ea quæ Deus creaverat, humani operis adjutorio, lætius feraciusque provenirent, unde Creator ipse uberius laudaretur.* Aug. de Gen. ad Lit. l. 8.

It is true,* he may thank the fall of our Father *Adam* for many of these, but however he came by them, now he hath them. Indeed this advantage he hath by them, that they make him long for Heaven; his hard work here, makes him long to be at rest; and though the world thus use him, yet hereby he grows out of love with it, and is *estranged* to it in his heart, that useth him thus as a *stranger*.

Quest. *But what Remedy can be given to this Inconvenience?*

Answ. No way in this world to avoid them; the way therefore is to *get them sanctified and sweetned.* Seeing this load cannot be cast off, carry it as easily as you can. Let prayers therefore be mingled with your cares, and cordials with your troubles. When you design your cares ultimately at the glory of God, and manage them with holy hearts, you sanctifie them; and a feast on the Promises must be mingled with a meal upon troubles. And consider, that all men have their cares as well as you, yea, perhaps the *Gentleman* your neighbour hath his head full of cares to make provi-

sion

sion for his lusts, while your cares are to make provision for your families: And be confident that their way of sin is a worse life than your way of labour; and that you will rest from your labours, when they shall not rest from their pain.

SECT. V. §. 5.

He can seldom be a publick good.

THe Fifth Inconvenience of the Husbandmans calling is, *That he hath more will than power to be a publick good, and to mend what is amiss in the world.* To be a publick good is the highest pitch of happiness in this world, and herein only the high and mighty have the advantage of the poor Husbandman. The one may have as long life, as good health, as much comfort in the Creatures, as cheerful an heart, and as happy a life as the other, with less danger here, and a less account hereafter; but here is the Husbandmans disadvantage, he can but little promote any publick good, nor hinder little publick evil; he cannot build Hospitals, endow Churches, erect Schools, enact good Laws, preach Sermons, nor encourage piety: Nor on the other hand can he reform Sin, if his life lay on it; he sees them drunk when he goes to Market, and he hears them swear, and beholds the Sabbath broken, but he cannot remedy it, he doth as far as he can; he, where he sees it likely, attempts to mend them, and

where it is otherwiſe, mourns for them: he comes home oft with a ſad heart, and wonders at the *Patience of God*, that lets men alone; and when he cannot *bow* the hearts of others, can *break* his own about it. As *Lot* (good man) could vex his righteous ſoul, when he could not cure their unrighteous ones. Our Husbandman hath a publick Spirit, though he cannot be of publick uſe; and where many have more power than will, which will make for their Judgment, he hath more will than power, which will make for his comfort.

Queſt. *But what Remedy is there for this Inconvenience?*

Anſw. No help but his *Prayers*. It was the Character of a *Biſhop*, that he could not preach, but he could make Preachers by his liberal maintenance and education of perſons for that Calling. So though the Husbandman cannot preach, yet he can help to furniſh out Preachers by his Prayers. *Epheſ. 6.19. And for me alſo, you muſt pray, that utterance may be given unto me.*—By his prayers both Magiſtrate and Miniſter are furthered in their Vocations; and he viſits them twice a day at leaſt, and preſents them at the Throne of Grace. He ſees much amiſs every where, and though he be not ſo conceited, as to think (were he in place) he could amend it, yet he refers it to God, and earneſtly preſſes him to mend it. And God will do much at the requeſt of an upright Husbandman, and when he hates the proud hypocriſies of formaliſts, to this man he will look,

to

to him that is poor, and contrite, and that trembles at his word, *Isai.* 66. 2.

SECT. VI. §. 6.

He is oft unhappy in his breeding and his children.

THe Sixth Inconvenience of the Calling of an Husbandman is, *The infelicity of a ruſtick, unrefined breeding, and his inability to help his children with any better.* We are naturally like *the wild Aſſes Cold.** A Colt is a rude creature, much more an Aſſes Colt, and moſt of all a wild Aſſes Colt. Education breaks us, Breeding and Behaviour do polliſh that rude maſs, in which man comes into the world. And as in the Creation God did let in Light, and put beauty upon the Original *Chaos*, ſo right breeding opens a caſement into the mind, and ſays, Let there be light, and there comes light; let there be ſhape, order and beauty, and behold it comes accordingly. And this is a great mercy to thoſe that have it, and improve it: It pares off that roughneſs of diſpoſition, and ruggedneſs of carriage; it moralizes, it civilizes, yea, it almoſt ſpiritualizes the party, that one can hardly diſcern where Nature leaves, and where Grace begins.

* Job 11. 12.

Now the Husbandman ſeldom meets with this ingenuous breeding; in ſo much as in reſpect of underſtandin, he is rather ignorant than

than knowing, in wisdom rather simple than judicious, in his will rather surly than malleable, in his behaviour rather rude and homely than smooth and polite; In Learning, the highest degree he hath taken, is in writing and Arithmetick; and by reason of his hand-work and small estate, he can seldom bring up his children further: and no small pains he takes to help his children to write and read, and then puts them to a Trade, and (it is good Mr. *Dod's* phrase) *gives them each a Bible, and God be with them.* Not but that excellent parts are sometimes found in persons and children of this rank, and excellent Schollars have proceeded hence, that have honoured every of the Liberal Arts and the more honourable imployments, but the usual genius and breeding of the Husbandman is but rustick.

C. Altilius Serranus was sowing his Corn field when *Q. Cincinnatus* brought him Letters of his Dictatorship, bareheaded & open breasted, and full of dust, so that he said to him, *Vela corpus ut proferam Senatus mandata.* Plin l. 18. c. 3. And the old *Romans* were often taken from the Plough to Rule, and when they have done, they have returned to it again. Yea, it was observed, there was never greater plenty in *Rome*, than when there were Ploughs laureat, and Plowmen triumphant. *Id.*

Quest. If you ask *what Remedy there is for this Inconvenience?*

Answ. I answer, The wealthier sort must be advised, to accomplish their children with *better breeding*; that being a portion as far beyond riches, as the Soul is beyond the Body, as an entailed estate is beyond a few moveable goods. They who read the History of the Worthies

Worthies of *England*, shall find some of our greatest Divines, Lawyers and Physitians, had their Originals from the Plough †: and why may not God do as much for yours, and thereby make them more publick Goods to their Generation?

† *Ex casa vir magnus exire potest & ex deformi humilique corpusculo formosus animus & magnus.* Senec. ad Lucil.

But for your selves, and for them that are born, and likely to live and dye Rusticks, you must make up your want of outward accomplishment with *inward integrity*. The less smooth and pollisht you are in behaviour, the more sincere and plain be you in your heart. It was the Character of the *Athenians*, that they could speak well, there was the University of Learning; but the Character of the *Lacedemonians* was, that they could do well. So though you cannot speak eloquently, yet if you can walk uprightly and faithfully, you will be Courtiers in Heaven at the last. Though you cannot read a letter in the book, yet if you can, by true Assurance, read your name in the *Book of Life*, your Scholarship will serve. Though you cannot couch your words in order to men, yet if you can say your errand unto God, he will accept you. If you cannot write a word, yet see you transcribe the fair Copy of a godly, righteous, and sober life, and you have done well. *Christ Jesus* was not *Magister Scholæ*, *sed vitæ*. And if you never get to be good Scholars, yet see you be good Christians, and then you'l sit above your Landlords in Heaven, if they do not look about them.

And thus you see the Inconveniences of the Husband-

Husbandmans Calling, which I have described to be an allay, to ballast him, lest he should be proud of his Excellencies, and forget himself, lest being so well on earth he should forget heaven; and that by feeling the effects he may be sensible of the evil of our first Fall, and mourn for it, which hath made his labour painful, his gain doubtful, his troubles great, and his ability small. And yet if he lift up the Scales, he will perceive the comforts of his Calling many, and the Inconveniences few; and that the Lord hath tempered his Cup with great wisdom, and loving kindness, and left the best for him in the bottom.

CHAP. V.

Cap. 5. The Temptations of the Husbandmans Calling, and *Preservatives.*

The Temptations of the Husbandman, and the Preservatives.

WE are now arrived at the Fifth Head, which is to inquire into the *Temptations* incident to this Calling. Paradise it self was not without them, and in every Calling he must expect them. There are Temptations *to suffering*, and Temptations *to sin*; the one mentioned *James* 1.2. the other, *ver.* 13. It is cause of joy when we fall into temptations of suffering, especially for Christ; many account it all joy

joy when they eſcape ſuch temptations, but we ſhould rather account it all joy when we meet with them. It's cauſe of ſorrow when we are tempted to ſin, though we are apt to think our ſelves made with ſuch temptations: And many of theſe have invaded the harmleſs Calling of the Husbandman. But to be fore-warn'd is the way to be fore-arm'd; and though he be aſſaulted, yet he is not forſaken. *He* hath a Father that will *not lead him into temptation*; which is not only his daily prayer, but his chiefeſt care; That though his Mothers children have made him Keeper of the Vineyards, yet his own Vineyard may be kept.

SECT. I.

§. 1.

THe Firſt Temptation of the *H*usbandman is, *Earthly-mindedneſs:* The Earth is his Element, therein is his buſineſs, and there he is in danger to loſe his heart, as it is ſaid, *John* 3. 31. *He that is of the earth is earthly, and ſpeaketh of the earth.* The *H*usbandman is ſprung as it were out of the earth, and the frame of his heart is prone to be earthly, and his words are much of the ſame ſubject. As it is impoſſible to behold the *H*eavens above us with one eye, and Earth under our feet with the other; ſo it is a very hard buſineſs, to have the eye of the Soul upward, and the eye of the body downard at the ſame time. The World looks little when

Earthly-minded-neſs.

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one is in *Heaven* a great way off it; but while on it, it looks vaſt and great. On a mountain, whole Fields at a diſtance look no bigger than a leaf of this book; but he that is at them finds them bigger. And a ſmall *Hat* held near our eye, will hinder our ſight of the Sun, more than a great Mountain at a diſtance. O Sirs, the *Husbandman* is near the Earth, and it looks great in his eye, and indangers to fill the heart and all; it ſwallows up his heart, and devours his time, and dulls his ſpirits; he is ready to account theſe things the greateſt things, becauſe they are next him, and he lives in them, and upon them; he looks on his money, and ſees more beauty in it, than in the Sun that ſhines; and the face upon his ſilver, he thinks the beautifulleſt face in the world: the lowing of his Cattel, is better Muſick to him, than the beſt Muſick, and a good Crop more welcome (ſuppoſe him yet without an eye of Faith) than all the Promiſes in the Bible. *Pſal.* 17.14. *Deliver me from men of this world, which have their portion in this life, and whoſe belly thou filleſt with hidden treaſures.* When the *belly* is full of the hid treaſures of the Earth, the *heart* is often empty of the hidden treaſures of *Heaven*. Deſcribed again, *Phil.* 3.19. *Who mind earthly things.* To have earthly things is a mercy, but to mind earthly things is a curſe. And this is his temptation; herein is his Calling, and herein is his temptation. You know, it is hard to touch pitch without defilement; where both hands are full, much adoe to keep the

the heart empty, and especially when riches increase, the heart is set on them. O what carnal delight hath a man of the world, to see his stock of Cattel stand and increase, when his fields are well grown, and his barns filled: the comforts of *Heaven* only exceed it. Thou hast put gladness into mine heart, more than when their corn and wine increased, *Psal.* 4. 7.

The choicest of his thoughts are prone to be spent on these things, and his Soul cleaveth to the dust. Poor man! though he be never likely to have great things in the world, yet his head is full of *Proclamations* (as we say) and his heart of distractions. Much adoe to dwell on Earth, and live in *Heaven* at the same time, or for him to have the heart set on the other world, that hath this world set in his heart.

But that I may not discover the *diseases* of this Calling, without prescribing some *cure* thereof: I shall add to each Temptation an *Antidote* or two, if you will resolve not only to *approve* them, but *apply* them.

1. One Preservative from this Temptation will be, to consider the nature of your Souls, so excellent, that they are capable to know and enjoy God himself; they are company for an Angel, they are nobly descended: Now to degrade these, to bury them in a furrow, to make them stoop to the slavish service of the world, is unworthy and unreasonable; † as if a man had golden Mills to grind nothing, but for Horse-bread, with them. It's enough for the Serpent to eat the dust all his dayes, your souls are created for an higher end 2. And

1. *Preservative.*

† *Rebus non me vado, sed commodo.* Senec. de Benef.

2. 2. And then, consider the uncertainty of all these earthly things you set your hearts upon, *Prov.* 23.5. *Wilt thou set thine heart upon that which is not?* Mark, it's not worth looking at, much less setting thy heart thereon[*that which is not*]; things that fade, *are not*, they have no being worth speaking of. And it follows. *For riches certainly make themselves wings*; if no body steal them, or take them away, yet they make themselves wings; *certainly* they will away, and *flee*; not only depart fairly, or run in haste from you, but *flee* from you; and who would mind such fading trash? They will sing you a sweet song, like the bird by your window, but they are gone, you have them not in a Cage: And who will fall in love with a Sparrow on the house top?

3. 3. Be often in the Scriptures. That's an *Heavenly* Book, and will best cure an earthly heart. To converse with the world, will make you worldly, but to converse with God, will make you heavenly. There God will tell you the vanity and vexation, that is in all earthly things; there he will shew better things, yea, durable riches and righteousness. The Devil can shew you on a Mountain all the glory of the world, but on the *Pisgah* of the *Bible*, God can shew you all the Glory of *Heaven*: You can hardly come out of the Scriptures without a divine frame, if you will read them with all your heart. The Law of thy mouth is better to me, than thousands of Gold and Silver. Two or three *Scriptum est*'s dasht and disgraced

disgraced all the glory of the world, and the God of it also.

4. Be exercised oft in Meditation. As tillage changes the nature of some barren grounds, and makes them better; so Meditation changes the complexion of the soul, finds it poor and leaves it rich, lifts up the soul to converse with God, familiarizes the invisible things of God to the soul, and makes a man at home in *Heaven*, and a stranger on Earth. *He* that will think with all his heart on God, can think but with half an heart on any thing in the world. When the soul hath been a while above, what's a house or field in comparison of God? what's a Crown, or a World to him that sitteth on the Throne? *Whom have I in Heaven but thee, and there's none on Earth I can desire like thee,* Psal. 73. 25.

4. A Saint should go through the world like one in a deep study. Mr. *Swinnock*, *Meditatio quasi mentis ditatio.*

SECT. II.

§. 2.

II. THe Second Temptation of the *Husbandman* is, *Discontent*. *He* hath divers crosses, and these provoke him to murmure against God. *He* hath but narrow comforts of this life, and this occasions some grudgings at his own condition. *His* shooe pincheth him, and he cannot hide it. Unless he be Master of much Grace, he frets, he fumes, he thinks the world is unequally divided; he takes himself some-

Discontent.

ſomething neglected, and injured. *His* houſe is ready to fall, his children want cloaths, his rent day is near, and his money far off; his comforts are diſcomforts, his things are no-things, aud thus he grudges becauſe he is not ſatisfied, God himſelf can hardly pleaſe him. The *Lord* hath helped him in forty things, but he is in a ſtrait again, and now that is forgotten. God takes no care of poor men, his Lot is worſe than every ones; never had man ſuch a life, would he were in his grave, he ſhould then be quiet; and thus poor man he thinks he hath reaſon on his ſide, and that he hath cauſe to be angry.

And then, the injuries, calumnies and treſpaſſes he meets with from his unjuſt neighbours, theſe grate again upon his angry humour, and inflame him again, never man had ſuch neighbours; one treſpaſſes on him on *this* ſide, another ſues him for treſpaſs on the *other* ſide. A Thief goes away with a Sheep or an Horſe *this* way, the Fowls and Mice they purloin away his corn *another* way. His Landlord exacts upon him, every one wrongs him, and he muſt be a *Stock* or a *Stoick* that were inſenſible. But theſe things meeting with a weak Chriſtian, weary with labour, tempt him ſometimes to ſay, *My ſoul is weary of my life——I will ſpeak in the bitterneſs of my ſoul*, *Job* 10. 1. and alas! ſo he does, if Grace prevent not: his wife ſhe is chidden, his children beaten, his ſervants turned out of door; his neighbours reviled; and then after all he frets

frets at himself, grieves and mourns for his folly, and opening his eyes, sees God's hand in all, and *blesseth the Name of the Lord.*

Preservatives against this Temptation to Discontent are, Discretion, Supplication, and Consideration.

1. *Discretion.* Most of your vexations are the effect and consequence of your indiscretion; hence many of your straits come: had you ordered business wisely, you had never been in them; hence many of your losses, many trespasses, and the vexations from them have flowed; and therefore you must study to be wise, *Psal.* 115. 5. *A good man guides his affairs with discretion*, and so comes to be able to *shew favour and lend.* A wise man discerneth time and judgment, orders things in their season, and so layes in little fuel for discontent; whereas the foolish man by his rashness leaps into troubles and straits, and then fumes and roars like a wild Bull in a net, all the house cannot hold him. And especially young housholders; that have leapt into that condition hand over head, erre herein; The rashness of their youth layes up for the discontents of their old age. And Parents are to blame herein, that do not fill their children with advice, and all kind of wisdom, before they lanch out into this sea of worldly troubles: They send them away with Portions and Estates, but how few are they that spend a day or an hour in directing them with wise counsel, whereby they may live well here, and better hereafter;

A little wisdom would prevent a great deal of Discontent.

2. *Supplication.* Beg of *God* a meek and quiet Spirit, which is of so great price in the sight of *God*; and watch after your Prayers, not only how the Lord answers, but how you endeavour: he that prayes against Discontent, binds himself to watch and strive against it, or else his prayers are sin. Beg an humble heart of *God*: the humble man is seldom discontent; he thinks the least of mercies is good enough for the chief of sinners. Here's a poor house, course fare, hard lodging, unkind usage; but 'tis good enough for me: any thing that's abated of hell is meer courtesie: if I may have but bread to eat, and rayment to put on, it's fair for such a one as I. And then beg a mortified heart to all that is in the world. When the heart is dead to the world, worldly troubles do not trouble him. When the Souldiers saw *Christ* our Lord was dead, they would not break his bones. He that's dead to the world will save his bones whole: when crosses, straits and troubles come upon him, why, they return to *God*, saying, yonder man is dead already to the world, his heart is crucified to it, he feels nothing, so as to be distempered by it. When they strip dead men, they struggle not; you may take all, they trouble not at it. O beg such an heart, that *God* may do what he will with thee; that *his will may be done*; and this prayer will procure patience, and help against Discontent.

3. *Con-*

3. *Consideration*; of the *evil* and *folly* of this Sin: It ſtrikes at the Soveraignty, Wiſdom, Power and Love of God, at one blow. Againſt his *Soveraignty*, as if he rul'd not things well, or knew not what to do with his own. Hence this ſin is call'd Rebellion, *Num.* 16. 14. with 17. 10. There *God* calls them Rebels; and why? becauſe, ſaid they, thou haſt not brought us into a land flowing with milk and honey, nor given us inheritances of fields and vineyards. Thus thouſands in their hearts reproach *God*, and ſay, Alas! my lot is fallen ill, I have neither houſe, nor ground, nor clothes, as are fit for me. Take heed, go on no farther in thy complaint; this is Rebellion.

It wounds the *Wiſdom* of *God*, as if he knew not what to do for us and with us. We would abhor to ſay this of *God*, but in effect we proclaim it by our Diſcontent. His wayes are ſometimes *dark*, but alwayes *juſt*; ſometimes intricate, but alwayes wiſe. *Naomi* thought that ſhe and hers were quite undone: but even then *God* was providing a ſtay for her in her old age. No, ſayes the male-content, if things had ſorted to my mind, it had been far better than it is; as if you ſhould ſay, If *God* had taken my way, he had hit it.

Alſo this puts a check upon the *Power* of God: *Can God give fleſh?* Can he help me in this or that ſtrait? O I am undone, there is no remedy: As if his wayes and his thoughts were like thine and mine. How oft hath he helped thee at a dead lift, when the caſe was to take

thy Rent to pay, thy Children to diſpoſe? And therefore why ſhould you fret or repine at the ſtraits and croſſes that do befal you, as though his hand were ſhortned, or his ear heavy? Sure he that helps Kings, can help Husbandmen in their need.

And then it ſtrikes at the love of God. No Father can be ſo careful of the good of his Child, or Husband of his Wives happineſs, as *God* is of each of you that belong to him. And why will ye be diſpleaſed at his proceedings towards you? Hear what he ſaith, *Jer.*32.47. *I will rejoyce over you to do you good, and will plant you in this land aſſuredly, with my whole heart, and with my whole ſoul:* as if he ſhould ſay, I am glad in my heart, when I can have a fit opportunity to do you good, and I do it with my whole heart and ſoul. Nay, ſayes the diſcontented man, things fall out with me to the worſt, ſpite it ſelf could not order worſe for me; ſuch unexpected, ſuch intollerable troubles and vexations. How doth this grieve Love it ſelf, that is ordering every thing for thy good, and thou cryeſt, All theſe things work againſt me. And here's the evil of it.

And the *folly* alſo of Diſcontent is manifeſt; for it produces no good, and procures much evil: no good comes of it; I refer me to your experience, whether ever your Diſcontent did mend the matter? From the chief evil (Sin) no good can come. What folly is this, for a man to fret, and ſtamp, and play the *Bedlam*, an hour or two to no purpoſe? it matters nothing at all

the

the better. Nay, it procures much evil. disheartens thy wife, discontents thy family, distempers thy self, and wounds thy soul, and grieves away the good Spirit of *God*, and all to no purpose. O consider of these things, and never be discontented again.

SECT. III.

III. THe Third Temptation of the *Husbandman* is, *Forgetting God, and depending upon second Causes.* His Calling lying among the Creatures, at some distance from God, he is prone by trading with things seen, to forget things unseen; like a man in a Mill, cannot hear the voice of *God*, for the clacking and noise it makes. It is the peculiar happiness of the Minester, that his very calling lies about *God*; he dwells at Court every day; he needs do little else, but contemplate *God*, and perswade others to him. But the *Husbandmans* business lies much among the Creatures; he must study the Earth as well as the *Heavens*; and you know, the hired Servants that are out in the field, may more easily forget their Lord, than they who wait on him in his chamber. There are many in the world, that have little else to do, but think of *God* and their Souls; but the *Husbandman* he hath many things to

Forgetting God, and depending on second Causes.

think on, many things to care for beſides; and the Moon of the world doth interpoſe and hide from him the ſight and beams of the Sun of Righteouſneſs: and becauſe *God* is out of ſight, he is too much out of the mind of the *Husbandman*. If the year be fruitful, he is ready to give the honour thereof to the goodneſs of the ground, or to the skilful husbandry thereof. If it be unfruitful, he is apt to conclude ſuch and ſuch a thing was the cauſe, not looking to the *Firſt Cauſe*, the Mercy, or Juſtice, or Providence of *God*, which doth order and govern the growing of every graſs pile, and the blaſting of every ſingle ear of corn upon the earth: But none ſaith, where is God my Maker, who giveth Songs in the night? *Job* 35.10. When the rain diſtils, and makes the fields to ſmile, how readily does the *Husbandman* cry out, O the ſweetneſs of this rain! but how unready is he to break forth and ſay, O the ſweetneſs of that *God* that gives it! And to help on this neglect of *God*, moſt languages have made thoſe words *Impersonals*, that ſignifies Rain, Snow, and the like, which muſt have no Nominative caſe; ——— *It Rains*, it *Freezes*, *&c.* as if men were loth to acknowledge *God*, in thoſe peculiar works of his Providence. When this part of his field miſſes, he is far proner to take notice of the badneſs of the Earth, than of the anger of *Heaven*. When his Cattel miſcarry, his eye is quicker upon the improvidence of his Servants, than on the providence of his Maſter in *Heaven*. But none ſaith, where is

God

God my Maker? And so, because we cannot discern his *finger*, he is constrained next time to lay on his *hand*, and awaken us to feel and see him.

Thus the honour also which is due to *God*, is often laid at the feet of second Causes, and men bless the hand that reaches, and not the hand that sends it. If Grace be not predominant in our Husbandmans heart, you shall more commonly hear him, when he is reaping his Corn, commend the *goodness* of his *ground*, than the *goodness* of his *God*, and declare to his neighbours his own skill, with great freedom and frequency, but speak of *Gods* blessing, which was *All in All*, seldom, and with much straitness.

The *Antidotes* against this Temptation are.

1. A full Perswasion of the General Providence, and particular influence of *God*, the First Cause over all, and into all Second Causes: hence they are called Second Causes, because of their relation and dependance on the First. See the Genealogy of Corn and Wine resolved into *God*, *Hos.* 2.21,22. Hence some of the very *Heathen*, when they went to plow in the morning, they laid one hand on the *Plough*, (to speak their own part, to painfulness) and held the other hand up to *Ceres*, their Goddess of *Corn*, to testifie their expectation of plenty from her. It is *God* alone that crowns the year with his Goodness, *Psal.* 65.11. He bringeth the wind out of his treasures, he giveth the former

former and latter rain in their season; he causeth his wind to blow, and the waters flow, *Psal.* 147. 16. Not a drop of rain, but he makes and sends it, and tells it where it shall fall. When the Sun shines, or showers fall, do but draw by the curtain, and by faith you may see *God* in the thing, *Deut.* 11. 15. *And I will send graß in thy fields for thy Cattel*, that thou mayest eat and be full. Does thy grass grow well? *God* from heaven sent thee that grass, Does it wither, parch and fail? *God* hath sent for thy grass away; and that he never does without good reason: And therefore under the Law, *Exod.* 23. 16, 19. *God* called for the first fruits of their land; partly to let them know who it was that gave them, and charges his people, *Deut.* 8. 18. *Beware lest thou say in thy heart, my power, and the might of my hand hath gotten me this wealth: but thou shalt* REMEMBER *the* LORD *thy God:* for *it is he that giveth thee power to get wealth.* And all thy Endeavours without his Blessing are, as *Cæsar* said of *Seneca*'s writings, *Arena sine calce*, they fall asunder. Look thou therefore at *God* in all things. The *Finger* of *God* may be seen by an *eye* of *Faith*: there is no Event so great, nor any so small, but the hand of *God* is in it. And O how canst thou forget *God*, when thou mayest hear from him, and see him every minute? Though you see not his face, yet you may discern his foot steps. Go into the field, and he hath been there; return into thy house among thy children, and there hath he been before thee. Thou

may'st

may'ſt meet him in every mercy, and feel him in every judgment.

As the Wife therefore is ſometimes angry with what the Servant is doing, till he tell her that his Maſter appointed him, then ſhe ſayes no more: So when croſs accidents fret thee, and ſecond cauſes walk contrary to thee, remember the *firſt Cauſe* hath bidden them, and reſt content. If the bottles of heaven be ſtopped, knock at *Gods* door, and he will open them, *Jer.* 14. 22. Are there any among the vanities of the Gentiles, that can cauſe rain, or can the *Heavens* give ſhowers? *Art not thou he, O Lord our God?* Therefore we will wait upon thee, for thou haſt made all theſe things. Three Keys the Jewiſh *Rabbins* often give him; the Key of the *Womb*, the Key of the *Grave*, and the Key of the *Clouds*; implying, that none but he can unlock theſe.

Learn then to ſee *God*, to ſeek *God* in all things. Satan cannot enter into an Hog without divine appointment. What can one think more caſual and independent on *God*, than the *Sabeans* and *Chaldeans* taking away *Job*'s Cattel! and yet he looks beyond them at *God*. The *Lord* hath taken away; and this contents him. This *opens* our mouths to praiſe him for mercies, and ſtrikes us *dumb* from repining againſt him in croſſes. I was dumb, I opened not my mouth, becauſe thou didſt it. Look through all Creatures and Providences as through a Glaſs, and behold *God* diſpoſing thee and them with infinite wiſdom; ſo wilt thou meet *God* every

ſtep,

ſtep, and keep correſpondence with him, though mediately, all the day long. As it was with *Saul* and his fellow travellers, *Acts* 9.7. They all heard a voice, but none, ſave *Saul*, ſaw *Jeſus Chriſt*: So any man perceives the external ſenſible effects of providence, but it's the Chriſtian Husbandman, that ſees God in them, and adores him. Every Rivulet guides him up to the Fountain, and ſeeing his works, he preſently aſcends to the Workman, and finds his God in all things, and all things in his God.

2. A ſecond Antidote is, the conſideration of the folly and danger of depending on Second Cauſes. *Folly*, for nothing can move, much leſs help without God; a vain thing to ſtir the ballance of the Clock or Watch, except the ſpring and great wheel ſtir. All Creatures are but poor, little wheels, that can do you no good without the firſt Cauſe. God muſt ſay the word; if he hiſs to the Flies, they come amain; and therefore loſe thy time no more in ſoliciting poor ſecond cauſes, or depending on them, but knock at the right door, and you will find God ſtill within. Some truſt in Chariots, and ſome in Horſes, but we will remember the Name of the *Lord our God*. In vain is Salvation looked for from the hills, from *God the Lord* is the ſalvation of his people. Make thy ground as good as thou canſt, but then truſt not in the goodneſs of thy ground, but in the goodneſs of thy God for a plentiful crop; *Non Solum, ſed Cœlum facit frugum*, It's not the Earth, but the Heaven that ſends the Corn. Manure and prune

prune thy Trees with all thy Art, but then depend on Gods bleſſing for ſtore of fruit: for the Creature can do but what it's bidden, and therefore it's folly to depend thereon.

And conſider the *danger* alſo; for when it's depended on, it is in danger of a blaſt, and you are in danger of a curſe. God will not give his Glory to another, nor ſuffer his Creatures to wear his Crown; and therefore he many times ſmites the Field, the Beaſt, the Horſe, whereon you depend too much. If you make but a Trench for water, and have no dependance on God, he takes it ill, *Iſa.* 22. 11. *Ye make a ditch alſo,—— for the water of the old Pool; but ye have not looked to the Maker thereof, neither had reſpect to him that faſhioned it long ago.* Hereby alſo you invite a curſe upon your ſelves; for God hath ſaid, *Jer.* 17. 5. *Curſed is the man that maketh fleſh his arm, that truſteth in man, and whoſe heart departeth from the Lord.* And if you run ſuch an hazard by truſting in man, how will you eſcape for depending on any other inferiour creature, below God himſelf? Read and believe the whole truth of this, and nothing but the truth, *Pſal.* 144. 10, 12, 13. *It is he* that giveth ſalvation unto Kings,—that maketh our Sons as Plants,——our Daughters as Corner ſtones,——our Garners full, our Sheep fruitful our Oxen ſtrong. Let the Husbandman therefore make God his friend, and then he is at league with the very ſtones of the field, and whatſoever he doth ſhall proſper. Be ſure that he be ſollicited every day by prayer,

prayer, and crowned with praiſes; and then ſecond cauſes are thine own. Uſe means, but truſt not in them. Let not your Faith *ſtifle* your Induſtry, nor your Induſtry *blind* your Faith. Let your hands be buſie in the ſecond cauſes, but let your heart be firſt on the Firſt. And as the ſweet *Pſalmiſt* adviſes, *Pſal.* 37.3. *Truſt in the Lord and do good: So* (mark *So* and not otherwiſe) *thou ſhalt dwell in the Land, and verily thou ſhalt be fed.*

SECT. IV.

§. 4.

Envy at Superiors.

IV. THe Fourth Temptation of the Husbandman is, *Envy at his Superiours.* And by this Temptation fell the ſecond Husbandman in the world. *Abel* ſat above *Cain* in the favour and acceptation of God, *Gen.*4.4,5. and for this *Cain* was wroth, and his countenance fell. He that ſhould have bleſt God for his Brother, and examin'd himſelf, he takes it ill at God, and ill of his Brother, and is the death of him; as envy uſeth to purſue its object to death, he kills him down right, becauſe he was exalted in Gods eſteem above him. And ever ſince, the ſpirit that is in the Husbandman is prone to luſt unto envy. His Landlords temptation is to deſpiſe him, and his temptation is to envy his Landlord. *He can* ardly

hardly come to Town, but he envies the eaſe of the Tradeſman: he can hardly ſee the fine houſe of the Gentleman his neighbour, nor the fine clothes of his Wife or Children, without an envious eye, nay, the painful life of his faithful Miniſter he is apt to envy, as if he had a degree of eaſe and honour above himſelf; yea, except grace prevent and mortifie, there lies at his heart a perpetual grudge, and ſecret ſpite at all Magiſtrates, Miniſters, great and wealthy Men, all which he thinks do him wrong, becauſe he ſweats, and they do not; he pays the money, and they receive it; he gets it, and they ſpend it, though moſt of it returns through his hands again. *He* knows no reaſon, why ſuch being made of the ſame mold, and perhaps born of the ſame Stock with himſelf, ſhould live in ſuch brave houſes, wear ſuch coſtly apparel, and fare at ſuch an high rate; when he hath his head full of cares, his bones full of pain, and hath hardly meat to eat, or time to eat it; when his Landlords *Horſes* lie in a finer houſe than he, and his meaneſt ſervant wears a cloth beyond him.

This Temptation meeting with a proud temper, doth much disfigure our *Husbandman*, and makes him ſpeak reproachfully and unadviſedly with his lips. This one fellow came in to ſojourn, and he will needs be a Judge, ſaid they of *Sodom* to *Lot* the wealthy, *Gen.* 19. 9. What are theſe idle Gentry good for? See their intollerable pride and height. What needs ſuch decking of a walking Dunghill?

worſer

worser clothes might serve: Would they were tyed a while to our fare. Never good world since there was such a distinction between Princes and Peasants, between rich and poor; Nay, if their humour were not curb'd by grace within, or fear without, they would actually dispossess their Superiours of their right, and deal as *Abimelich* by *Isaac*, Gen. 26. 16. *Go from us* (sayes he) *for thou art much mightier than we.*

The rich they are sick of their poor neighbours; and the poor are as sick of their rich Superiours: and there is a levelling Principle in the hearts of common people, that can endure no Superiour; as there is an ambitious one in Great ones to abide no equal. Nay, the *Husbandman* is apt to think that he hath Reason on his side, yea, and God Almighty also, that God loves none that are richer than he; and because he finds that the Gospel hath included the poor, he thinks to exclude the rich; and comforts himself after all with this, that in *Heaven* he shall sit above them, if at least any of them come there. Thus he pleases, but mostly frets himself at the Grandeur of Superiours, and instead of chearing himself, he torments himself at the comforts of his betters.

But doth he well this while? Is he indeed in the right? And hath Providence done him wrong, or doth God throw down riches and greatness winking, and bestow honours at adventures? Nay, my Beloved, this is but his Temptation. The holy *Husbandman* will not yield

yield to these thoughts, he is of another temper. But though this Cockatrice must be crusht, and Antidotes sought against this malignant hamour; yet I dare not plead for any of the excessive gallantry, or costly superfluity, either in fare, building, or apparel that is in use with any; nor for an idle, unuseful life, for any man or woman in the world, (Our Father *Adam* himself, if he were alive, would not desire it) I may not speak one word for these; nay wo, wo to them, if poor men perish for want of necessaries, while they swim in their superfluities, and relieve them not: Sadly and certainly shall they rue it, with the rich man in the Gospel, if they make their Tenants groan by the racking of their Rents, that they may sing in the multitude of their frolicks. If their sitting on your shoulders do not raise them nearer *Heaven*, but only squeeze down you to the earth, they will have a full cup of wrath made ready for them in due time. But yet in the mean while, if ye will be Gods *Husbandry*, if ye will be Gods *Building*, ye must not envy them, no not at all.

To *Preserve* you then against this Temptation.

1. *Study the real evils or troubles, as well as the seeming happiness of your Superiours.* You see their Glory, but alas you do not see their misery; you envy the bravery of their Apparel, but you would pity them if you knew the Diseases and Distempers that are often under it;

it; you see their stately houses, but you see not the cares, the fears, the discontents that many times lodge within them; you grudge at their full Tables and delicate fare, but if you consider the great reckoning they have to pay, you would pity them at yout heart. Their hazards, and troubles, and temptations at present, besides their danger to come, do far surpass their enjoyments, and do rather crave your compassion than your emulation: For,

1. They are in perpetual danger of falling from their height. If you saw a man advanced to the top of some high pinacle, and there shaking by every blast, would you not pity such a man? Who would envy that mans advancement? Such is the condition of great men; they are higher than you, but then their hazard is greater, and their fall the sadder; every wind shakes them, and their fears drink up a great deal of their joys: And then,

2. Their troubles are proportionable to their greatness: You have small debts to pay, and they have great debts to pay, and find it as hard to discharge them as you find yours; and for one Husbandman, there are two or three Gentlemen that dye in debt: You have crosses in your Children: why, they have greater: And the *Sun* and *Moon* in their habitations, do sometimes eclipse one another, and cannot be fixt in the same firmament: You have injuries offered you, and so you are drawn into suit; Alas! they are seldome out of suit: You are provoked by evil words

now

now and then, they likewise have their affronts that pierce them far deeper than yours do. And then for health, that epitome of mercy, you are indeed sometimes sick, alas, they are seldome well: they must eat and drink by rule, and do find far less sweetness in their meat, and sleep than you do; and must these be envyed? And then you must needs imagine their cares do exceed yours; and cares, you know, are the heaviest of your load, and herein they do as much exceed you, as in their estates, care to get, care to keep their own, care to borrow, and care to pay, care to get and keep their reputation, and houshold cares must needs be many: and all these cares and troubles are herein heavier than yours, in that they are more unexpected, and they are less prepar'd for them; and you know the more tender the skin, the deeper the iron enters thereinto.

And 3. As their Troubles, so their Temptations are very great. A wise man would not have their Estates a year, for the Temptations they have in an hour. The greater the Man, the greater is his Temptation. O what temptations have they to Pride, to Flesh-pleasing, to Covetousness, to Atheism! What fuel do their Estates lay up for these sins? How hard is it to have full barns, a vast Estate, and that entail'd, without a Soul at ease? You little think what their danger is, how readily a man forgets God, when he is full. I dare say, thou that envyest him, wouldst be worse than he, if thou had'st his Estate. What a strong temptation

tion is it to oppreſs, when a man knows he can do what he liſt? The having of much, is a mighty incentive to hunger for more. So that every way thy Superiour is ſuperiour to thee in temptations, and therefore his condition not to be envied.

And then 4. If you think of their future hazard, you have ſmall need to envy them; for it is a thouſand to one, they miſs of Heaven, and go to Hell; and therefore as the *Souldier* that was ſentenc'd for ſtealing Grapes, and reproach'd by his fellows for eating them ſo buſily, as he was going to execution, anſwer'd, *Do you grudge me the Grapes that I muſt pay ſo dear for?* So you have little reaſon to grudge them the Eſtates, for which they muſt pay ſo dear. This is the Portion of their Cup, if they be without *Chriſt*; And if thy Superiours be good men, thou ſhouldſt love and honour them, and never envy them.

2. *Study the Wiſdom and Word of God.* As he may do what he will with his own, and thy eye hath no reaſon to be evil, becauſe his is good; ſo a little modeſty would tell thee, that he hath wiſdom to know where to beſtow his gifts. Alas! for thy part, he ſees that thy neighbours high Eſtate, and thy high ſpirit would undo thee: he knows what's fit for him, and he knows what's fit for thee: he knows a Competence, and Heaven at the end of it, is enough for thee, if thou be his Child: and it is too much, if thou be his Enemy, He knows the better temper, and other uſefulneſs he may be of

of, which shall not go without reward: and while thou hast more than thou deservest, what needst thou care what God bestows upon others.

And then if you will look into the Word of God, you will quickly see their end. † *That they are set in slippery places*, that they are *fatted for the slaughter*, and who envies the stalled Oxe his large allowance? * That *the upright shall have dominion over them in the morning*; † That they *are brought into desolation as in a moment*, and *utterly consumed with terrors*; That *their utmost happiness is but a dream*; That where the Scripture counteth * *men of low degree vanity*, it determineth that *men of high degree are a lye*. And therefore in the name and words of the most High I admonish thee, *Psal.* 49. 16. *Be not thou afraid when one is made rich, when the glory of his house is increased: For when he dieth he shall carry nothing away; his glory shall not descend after him.*

† Ps. 73. 18.
* Ps. 49. 14.
† Ps. 73. 19.
* Ps. 62.

And thus you see how much against Reason, how much against Religion it is, to have a rising thought of envy against your Superiors; which Considerations may work with you, and Prayer joyned to them will work with God, to bring your spirits level with your Estates, and rather to pity than envy that Crown, that's so garnisht with *Pearls* without, and lin'd with *Tears* within.

§. 5.

SECT. V.

Negligence of, and Deadneſs in holy Duties.

V. The Fifth Temptation of the Husbandman is, *Negligence and Deadneſs in holy Duties.* I ſay, this is his Temptation, not that it is his uſual ſin, if he fear God: for you ſhall moſt commonly at his door hear as grave, and ſerious, and pathetical a Prayer, as at the Parſons of the Pariſh; but yet through the multitude of his buſineſs, and the wearineſs of his ſpirits, he is often tempted to deadneſs in the Service of God in his Family, and in ſecret, and ſometimes to neglect and paſs it over. Alas, you can have of a man but his ſtrength; and that ere the Sun be ſet, is moſt an end ſpent and gone; ſo that when he comes to Prayer, his heart is aſleep, and a little thing would hire him, if he durſt, to skip over that good work, by which in very deed he gets and ſaves more, than by all his dayes work beſides. As when *Moſes* ſpake of ſacrificing to God, *Pharaoh* ſtill ſpake of work to put them off: So when God calls to worſhip, the World calls to work, or the Fleſh to ſleep. Or if the fear of God, or a conſtant cuſtome do engage him in his duty, he dreams through it, and is contented that its over, though he have done nothing but diſpleaſed God therein. If the day had been two hours

hours longer, he would have found ſtrength to do more work; but he hath no might for God or ability for heavenly buſineſs. The Fiſh is ſcarce ever weary of ſwimming, becauſe the water is her element; but on the dry ground ſhe is ſoon weary: So our poor Husbandman hath ſtrength for two days in the earth, which is his element, but hardly vivacity and ability for half an hour in the precious ſervice of his God: he is like a Bee that hath loſt her ſting, dull and droniſh: Alas, he hath loſt his ſpirits, and hath nothing, but weary limbs, and a dead heart, to preſent to God.

And Soul-work never goes on, unleſs we have a mind to work: as they, *Neh* 4 6. *They built, &c. for the people had a mind to work.* O when a man hungers for prayer time more than meal-time: when all buſineſſes are dry, and all Companies taſte of the Cask but Gods; when a man can ſee more glory and beauty in one verſe of the bible than in all the Corn in his field, when the Soul doth really haſten through all other buſineſs, and cry, *O when ſhall I come and appear before God!* then the work of God and the Soul goes on; then duties of worſhip are welcome to him, and well done by him.

And thus it is with our ſerious Husbandman, that uſes the world that he may enjoy God, and not the contrary, that rids his work that he may go to prayer and rids not prayer out of the way, that he may go to work. But alas, all Husbandmen are not of this mold, hap-

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py they for ever, if they were. Abundance of them think, when they have supped they have a Writ of eaſe to go to bed, and let them pray that have nothing elſe to do. And though they are ſeldom ſo weary, but they will think upon their bodies, and take their ſuppers with them, ere they go to reſt, yet they dare venture to forget their ſouls, and ſteal to bed without a bleſſing.

And ſo in the morning the world calls on ſo hard, that prayer is neglected in the morning; & at night the fleſh cals for eaſe, ſo that prayer is neglected at evening: or if ſomething be done that way by reaſon of cuſtom or conviction, alas the wife ſhe is ſleeping in one corner, the child in another, the ſervant in a third; when they ſhould all of them be wreſtling might and main with God for mercy for their ſouls.

And then, when the Sabbath comes, the poor Husbandman lies under great temptations, to make it a *Play-day* for his body, and yet no *Work-day* for his ſoul. He that can riſe early every morning, takes his eaſe that morning, and the Bells do hardly raiſe him up: And then in the Aſſembly, the eaſier is his ſeat, the readier is he to ſleep, while his weightieſt affair is in hand: Or if the Church be far, or the weather frown, or his finger ake, a ſmall matter ſhall keep him at home; though perhaps (as it was the caſe of *Thomas the Apoſtle*) that very day he might have ſeen *Jeſus Chriſt* to his eternal comfort.

And here is the Husbandmans Temptation,

Negligence

Negligence and Deadneſs in holy Duties. But what *Preſervative* can we preſcribe againſt this temptation? Theſe two at preſent. 1. More Zeal. 2. Leſs Labour.

1. *More Zeal.* Zeal is Religion boyling hot. And a warm heat in a weary body will be active. Zeal revives the languiſhing ſpirits, infuſes new ſpirits, makes a man all ſpirit for the time. This in a falſe Religion will raiſe a man to his Oriſons at Midnight, ſend him ſome hundreds of miles on Pilgrimage, make him ſweep the Church with the hair of his head, lame his knees with prayers, and blind his eyes with tears. In the true Religion this works more languidly, it's true, (men ſwim faſter down than up the ſtream) but more regularly, and doth animate a gracious heart wonderfully in the ways of God; makes *the lame man to leap as an Hart, and the tongue of the dumb to ſing.*

The godly Husbandman remembers, that his chiefeſt buſineſs every day is with God, and the hardeſt of his work is on his knees; and ſo buckles to it, and is in good earneſt, and ſweats even at his eyes. The more zeal, the more forward to what is good, and the more unwearied in it. And it is good to be alwayes zealouſly affected in a good matter, *Gal.* 4. 18. The ſervice of God is the beſt matter in the world, and it is not enough to be *well* affected to it, but to be *zealouſly* affected in it. The wiſe Husbandman conſiders, that in all likelihood the load of his whole dayes work will be thrown off at night, except prayer do bind it on; that

he cannot be a gainer, if his ſoul loſe its ſpiritual life and ſtrength; he knows if he leave off his meals he muſt go with thin ſides; and if he omit his prayers, he muſt go with a thin ſoul. Alas, what will you be the better to pay your Rent, and to run in arrear with God? to keep your time with your Landlord, and break time with God, your *Landlords Landlord*? What good can your meat, or clothes, or eſtate do you, if it be not bleſt by prayer? or how can God and you be friends, if you keep not correſpondence? cannot he, yea, will not he make thee amends by the years end, for an hour in a day ſpent with him? Alas, you may get more in half an hour by prayer, Pſalms, reading, to wit, ſome grains of true grace, than by your hardeſt working all your lives, yea, than all the world is worth, and why then will you ſtand ſo with God for a little time? He that gives you all, will you ſtand with him for an inch? If your ſervant ſhould tell you, when he hath neglected a buſineſs of concernment, he could not help it, for he had buſineſs of his own, would it pleaſe you? ſo neither will it pleaſe God when you omit prayer, *&c.* that you had other buſineſs, and could not heed it. The very *Turks*, though they make their ſlaves work hard, yet afford them time for food and reſt, will you deal worſe with your ſoul, than with a Gally *ſlave*? Hath not God ſaid, *Pſal.* 127. 2. *It is vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows, except the Lord give his bleſſing*: and how is that obtain'd but by prayer, a conſtant

Something warm in a morning before you go out to work is wholſome. So a warm Prayer in the Morning is very wholſome for the ſoul. Mr. *Swinnock.*

ſtant bleſſing, but by conſtant prayer? Alas, one miſchance may half undo thee; and were it not beſt then to keep in with that God, that hath all creatures and caſualties in his hand? You have heard of that religious *Gentleman* concerning whom the Witch his Neighbour made this confeſſion at her death, That ſhe had waited ſeven whole years to do him a miſchief, but his conſtant Prayers had ſtill diſappointed her; until one Morning, that haſte of buſineſs had carried him from home without prayer in his Family, and before his return ſhe had bewitched four or five of his children. Miracle of mercy, and nothing elſe! that God hath ſpared thee, whoſe neglects in that kind have been many. What if Satan had been permitted to do ſo by thee? how many Prayers might it have coſt thee for deliverance? And is it not more comfortable to ſpend thoſe Prayers for preventing evil, than for removing it? Is not that Prayer better ſpent that *God commands*, than that which *Sin procures?* Nay think, when you are tempted to neglect the ſervice of God in your Families or otherwiſe, what an honour and advantage it is that you may thus approach God. If the King ſhould but give you liberty to come twice or thrice a day into his preſence, and there tell your whole caſe, and lay out all your wants, and promiſe a real anſwer to your requeſts, how hard or many ſoever: O how proud would you be of ſuch a priviledge, and ſeldom would you miſs your time, you would find ſomething or other wanting for your ſelves

Mr. Byr. Lanc.

ſelves or friends, and duly improve it. How much is your priviledge greater, that may come two or three times a day into the preſence of the King of Kings, and be heard about the great things of eternal life? O never fail your attendance; open your mouth wide, and he will fill it.

And then get more Zeal, that will heal you of your *deadneſs* in holy duties. Think ſeriouſly, whom am I before? My Maker and Redeemer: And what am I about? The eternal ſalvation of my ſoul and body: And whither am I going? Into that world of ſouls and ſpirits, that endleſs ſtate, whence I muſt never return. And are theſe things to be trifled in? Are men aſleep when they are begging for their lives? in a dream, when their Cauſe is trying? O remember, it is the effectual fervent prayer of a righteous man that availeth much. Though he be a righteous man, yet except he put fervency into his prayer, it prevaileth little: Frozen ſuits meet with cold anſwers from God. Put therefore Fire into thy Sacrifice, and then it will aſcend. Conſider that the *Lord thy God is to be loved and ſerved with all the ſoul, and might, and ſtrength*; and that he hath a curſe, and not a bleſſing, for the deceiver, that hath in his flock a Male, and voweth and ſacrificeth to God a corrupt thing, *Mal.* 1.14. Nay, *Jayes God*, I could ſee you earneſt enough in the field, buſie in the houſe, buſie in the barn, buſie every where, and idle and cold only when you come to me; you have in your flock a male, but you think

think any frame, any thing will ſerve me; I have no bleſſing for ſuch as you. He that wreſtles with me ſhall prevail; he that takes pains ſhall have the Garland, and no man muſt be crowned except he ſtrive, and ſtrive lawfully. He that hath Zeal ſtrives.

2. To prevent Deadneſs or Negligence in holy Duties, *You muſt not overtoyl your ſelves.* Immoderate labour may be ſinful, as well as immoderate meat and drink. Then it is immoderate, 1. When it is not conſiſtent with the ſtrength of thy body. God requires from no man more than he hath given him; he doth not allow a man a weak body, and exact from him ſtrong labour; this were to require Brick, and deny Straw. When therefore thy pains in thy Calling doth quite diſ-ſpirit or diſtemper thy body, then it grows immoderate; and for a poor accident thou hazardeſt the ſubſtance. 2. Thy labour then is immoderate, when it is not conſiſtent with the duties of Religion: when ſecret or family Prayer muſt ſtand or fall, at the courteſie of thy labour and buſineſs: when thy ſpirits are exhauſted, and thy ſtrength ſo ſpent, that when Duties ſhould be done, thy heart, like *Nabal*'s, is dead as a ſtone, thy body worn out, and good for nothing but the bed; then your labour becomes immoderate: and neither will it advantage thy eſtate, nor thy dead duties advantage thy Soul, and ſo thou makeſt a fair bargain. For it is certain, that what a man gets by immoderate cares and labour, does him no more good, than what he

gets

gets by theft or oppreſſion, *Hab.* 2. 13. *The people weary themſelves in the very fire, and that for very vanity.* What a piece of folly is this? to weary a mans ſelf, and that in the very fire, broyling in the world, and all this for very vanity, a poor recompence. Day-labourers are to be pitied, and the Lord no doubt pities them, and takes up with a leſſer rent of ſervice from them than from their Maſters; yet even they muſt remember, that they have ſouls as well as bodies; that they have a Maſter in *Heaven*, as well as a Maſter upon Earth; that a Living muſt be gotten for hereafter, as well as at preſent: and they ought (as *Tertullian* ſaith of eating) ſo to work, as that they remember, they muſt to prayer before they go to bed: leſt this riſe up againſt them, that they were careful to take ſome warm thing in the morning for their bodies, before they went to work, and neglected a warm *Prayer* or Chapter, that were much more wholſom for their ſouls. You ſhould argue, if I have taken all this pains all day for a little *money*, ſhall I not ſtrain one ſinew for a little *grace* at night? If I have tired my *legs* about the earth, ſhall I not wear my *knees* to get to *Heaven*? If I have wearied my *armes* to get a living here, ſhall I not ſtretch out my *hands* to get a Crown hereafter? And let all reſolve that the *Husbandman* muſt give place to the Chriſtian, the *Plough* muſt ſubmit to the *Prayer*, and your earthly *Vocation* to your heavenly *Calling*.

SECT.

SECT. VI. §. 6.

VI. THe Sixth Temptation of the *Husband-*man is, *Uncharitableneſs and Niggardlineſs.* He can hardly part with that which he hath ſo hardly gotten. That which he hath gotten with the drops of his *ſweat*, he is like to part with as the drops of his *blood*, 1 Sam. 25.11. *Shall I then take my bread, and my water, and my fleſh —— and give it unto men, whom I know not whence they be?* ſaid that rich Chub *Nabal.* So the *Husbandman*, Muſt I take pains for wealth, and give it away when I have done? Let all that will eat labour as well as I; and herewith he turns off the fitteſt objects of charity that are, and reſolves that every man muſt be for himſelf, and ſo will he. *He* argues, that no body gives him, and therefore he will give to none. But though this be his temptation, yet I do not aſſert that *Husbandmen* are generally conquer'd by it: for according to the proportion of his eſtate, he exceeds for the moſt part the Gentry round about him: The poor Criple at his door, ſhall have a *larger alms* to his power, I am ſure a *quicker diſpatch*, than at the great pair of Gates cloſe by him: And in publick Collections for charitable uſes, the poor *Husbandmans Purſe* is ready with his Mite, Uncharitableneſs and Niggardlineſs.

Mite, when his Landlord was not at Church that day. Neither do I affirm, that every one that asks is a fit object for the charity of our *Husbandman*, (especially if our Laws for setting the poor on work were put in execution) no, some lusty Beggars he entertains with a charitable Exhortation to honest labour, and tells them the benefit and comfort that he finds by it; and sometimes sets them on work upon tryal: but because he considers, that it's safer to relieve nine needless Beggars, than to turn away one needy one, therefore he strains himself to help the most that cry for it, and refers himself to the *Lord his God* for recompence. But yet he hath much adoe with his heart herein. *Flesh and Blood* looks thrice upon his money, ere the *Spirit and Grace* can once part with it. It puts all the Faith he hath to the utmost, to give to strangers, when perhaps his own children are unprovided for; and to relieve others, that must come (if two or three bad years meet with him) to be relieved himself.

But if he hath no Faith, but an earthly selfish temper instead of it, the poor have cold entertainment at his door. *He* thinks it enough for him to be just, to pay every man his own, let others be charitable that have greater Estates. *He* must pay Taxes to the King, he must pay Rents to his Landlord, he must pay Dews to the Church, and then to the poor of his *Parish*, and by this time he is drained, and can do no more. And it is (to say the truth) a lamentable

table thing, that ſo many wandring Beggars are ſuffered to be unimployed; and yet more, that the burden falls upon the poor *Husband*-man; for his Landlord lives in the City, and viſits his *Hall* only twice a year, and the poor are little the better for that; yea, ſometimes their unconſcionable Rents make the Beggars, and then the *Husbandman* is forc'd to keep them.

But yet ſome *Preſervatives* muſt be laid before the *Husbandman* againſt this Tempta-tion.

1. You muſt conſider that you are but *Stew-ards* of your Eſtate. The *Propriety* is Gods, the *Poſſeſſion* and uſe only yours. And ſo what you give is of Gods ſtock in your hands; and what need you be niggardly of anothers ſtock? As long as your Alms and Expences will paſs in your accounts, it is nothing at all to you, how he will have it diſpos'd: The forgetfulneſs of this makes men ſo cloſe handed. They take all they have to be their own: So *Nabal*, Shall I give *my* bread and *my* fleſh? So the worldling cries, This is my houſe, my corn, my bread, and this locks up his hand: whereas when thou look'ſt on thy houſe, ſay, This is the *Lords*, who gives me houſe-room on charity, and therefore any Gueſt he ſends muſt be welcome: this Corn is Gods, and ſo is this Bread, I have but the diſpoſing of it; and ſo if he order it to a Beggar, I will freely part with it, for it is none of mine, but Gods.

If ſome great man give you an Eſtate of twenty pounds a year freely, only he layes twenty ſhillings, Rent-charge upon it: Were not you unworthy, to deny or to grudge the payment of this Rent-charge? Why, this is the caſe. It is the *Lord* only that hath given you an Eſtate; charitable relief of ſuch as are in want, is the *Lords Rent-charge*, which he hath laid upon it; and therefore grudge not to pay it, leſt he re-enter, and ſeize the whole.

And eſpecially conſidering that he hath charged thee herein, according to thy ability, not as earthly Landlords, that lay ſometimes a great Rent on a ſmall Living; he would only have thee to ſuit thy charity to thy ability. O but I am a very poor man, and can hardly ſubſiſt. *Anſw.* Art thou poorer than that widow? *Mark* 12.42. She had not much, and Chriſt expected not much from her; two Mites ſhall ſerve thy turn, if thou haſt but little. And our *Lord Jeſus* himſelf was low in Stock, when he was put to a Miracle for money to pay his Tax; and yet (ſaith the Text) he had *a Purſe for the poor*, Joh. 13.29. Think of this, when thou haſt much ado to pay thy Rent, or to pay thy Tax, and grudge not ſomething to the hungry and naked, ſeeing thy Saviour had a purſe for the poor, though he ſometimes wanted money to pay his Tax.

2. You muſt believe that giving will make you rich. Well-ordered charity makes no man poor. The way to have *full barns*, is to have *free hands*. To this both God and Man bear witneſs.

witneſs, *Iſai.* 32.78. *The inſtruments of the Churl are evil*; that is, he who maketh *empty the ſoul of the hungry*, verſ. 6. *But the liberal man deviſeth liberal things, and by liberal things ſhall he ſtand.* He deviſeth how he may do good, and where, and when; he lyes in his bed contriving how he may do poor men good in the beſt manner; *I*, ſay you, ſo he may quickly deviſe away all that ere he hath. Nay, ſaith the holy Ghoſt, by liberal things ſhall he ſtand: *Piety*, *Equity*, and *Charity*, are the beſt pillars in any mans houſe. None more punctually payes his debts than *God*; now he that giveth to the poor, lendeth to the Lord, and the Lord he will pay it him again, *Prov.* 19.17. There is his Bond. Though all be his, yet he will accept of it as lent. Think, when the poor crave, *God* hath ſent them to borrow for him, who will not take it kindly to be denied. It's true, it ſeems loſt, and you think it's as good to caſt it down the River, as give it to them. O no, it is not loſt, it's book't in heaven, and ſhall be paid on earth. Caſt thy bread on the waters, and it ſhall return after many days, *Eccl.* 11.1. moſt commonly in this life, but the longer it's unpaid, the greater will the ſum be at laſt. The man is yet unborn, that hath loſt any thing by God. If you can but truſt him, you may gain ſufficiently by him.

And to this, do all good men ſet their Seal, That the charitable hand is bleſſed of the Lord, and he that *loves to give*, ſeldom is in *need to receive*. Alas, *God* doth little leſs than

miracles, in the *Husbandmans* houſe every day. So much rent to pay, ſo many Children to maintain, ſo many payments without any breathing time; and yet he lives, and is cheerful, and for the moſt part dies leſs in debt than his Landlord. Whence comes this! but from the wonderful Providence and Bleſſing of *God*. A man would wonder whence every peny and penyworth comes, that he gives, and ſpends, and payes: why the Scripture will tell you, *He that watereth ſhall be watered alſo himſelf*. Sirs, charity is good husbandry, for it brings a certain and plentiful harveſt. Let the man come forth, that can ſay he ever was loſer by *Chriſt* at the long run. If every bit of bread, nay, if every cup of cold water, nay, if every cheerful word, nay if every charitable thought, be not now or ſhortly rewarded, then murmure and hold your hand, but till then, open your purſe, open your hands, open your hearts, and hide not your ſelf from your own fleſh.

SECT. VII.

6. 7. Diſtracting care.

VII. THe Seventh Temptation of the *Huſbandman* is, *Diſtracting Care*. He hath ſo much to do, and ſo little to do it on; much brick to make, and little ſtraw to make it with, that he is apt to be over full of cares. What ſhall we eat? and what ſhall we drink? and wherewithall ſhall we be cloathed? *Mat.*

tha and he are ſick of the ſame diſeaſe, to whom Chriſt thus, *Luke* 10.40. *Martha, Martha, thou art careful and troubled about many things.* Thy care divides thy heart, it divides it from me, it divides it from its ſelf, it is a care that troubles thee, and that's naught. Mesures.

There is a care of the head, a care of providence, *Prov.* 31. 16. That's commendable. There is a care of the hand, a care of diligence, *Prov.* 21 5. That's profitable. And a care of the heart, a care of diffidence, *Phil.* 4.6. That's abominable: Much of this care moleſts our Husbandman: many cares about his houſe, many about his ground, care fills his heart in Seed time, care over fills it in harveſt: but when his Rent day approaches, his cares preſs him down, care ſometimes to borrow it, and then care to repay it. Theſe invade him in the worſhip of God, and make long *Parentheſes* in his Prayers; theſe wait upon him to his bed, and ſometimes trouble him in it; and theſe viſit him next his heart in the morning. When he ſhould be full of the thoughts of heaven, theſe fill him with thoughts of the earth, † and the body robs the ſoul of the cares that are needful for it; as how it ſhould be fed, wherewith it ſhould be cloathed, or how its deadly wounds ſhall be healed: how ſeldom do theſe break his ſleep! When the *Husbandman* is reading, or at prayer, and running quite towards heaven, theſe like a rubb to the Bowl, make him fall ſhort of his Mark. O, ſayes he, if this rent were paid; or if I had no rent at all to pay, how

† Yea, many like *Corah* are ſwallowed up of the earth alive. *Mr. Swinnock.*

how freely and chearfully could I ſerve God, and take care about my ſoul! but this world, this world takes me off; and whatſoever my ſoul doth, rent muſt be paid, and care muſt be taken: As if he ſhould ſay, If I were a *Gentleman*, *I* would be a *Chriſtian*; *I* would take care of my ſoul, if *I* had nothing elſe to do.

It's true, care muſt be taken how to live in the world but not diſtracting care, not excluding care, not unſeaſonable care, not immoderate care, not diſtruſtful care. Not *diſtracting*; when the mind is drawn this way, and then drawn that way, hurried uncomfortably and indiſpoſed to any good. Not *excluding* care, whereby the thoughts and cares of heaven are ſhut out. For (as a reverend Divine ſayes) either men muſt uſe the world as if they uſed it not, or they will ſerve the Lord as if they ſerved him not. If thou haſt need to pay man his due, ſure much more care is to be taken to pay unto God his due; if care how to live thirty or forty years, much more to live forty thouſand years: If you muſt take care to eſcape the priſon, much more to eſcape hell. Again, it muſt not be *unſeaſonable* care; when
Eccl 5.18. the body ſhould be refreſhed by meat or ſleep, (*for it is comely and good for one to eat, and to drink, and to enjoy the good of all his labour*) nor when the ſoul ſhould be refreſhed with the Ordinances of God, for one thing is needful, to wit, that better part. Not *immoderate* care, whereby the body is diſtempered, or the ſoul unfitted for the comfortable diſcharge of

your heavenly or earthly Callings. Nor laſtly, *diſtruſtful* care, when you truſt too much in your own underſtanding, and too little in the Wiſdom and Providence of God.

And this Temptation is ſo much the ſtronger, in that it carries ſo fair a pretence, and is really ſpent about honeſt and lawful things; for about lawful things we moſt often miſs it, and endanger our ſouls where there ſeems leaſt danger at all. More men (you know) dye by meat, than by poyſon. As that great *Politician* uſed to pray, that God would deliver him from his friends, for he ſhould take care himſelf to avoid his enemies: So we have great need to be careful about lawful things, for leſs care will ſave us harmleſs from things plainly evil. And ſo we ſhall proceed to lay down ſome effectual *Preſervatives* againſt this Temptation of diſtracting care: Namely,

1. Learn to caſt your care upon God, 1 *Pet.* 5 7. *Caſting all your care upon him, for he careth for you.* A moſt rare Duty, and a moſt excellent Promiſe. *Caſt*, not only put or lay it on, in part, or at leiſure, but caſt it wholly and ſpeedily. Caſt what? why, *your care*, your diſtracting care, ſo the word ſignifies; your neceſſary cares you muſt grapple with as well as you can; but when they ſqueeze, torment, divide, diſtract the heart, then caſt them away; and not one or two of them, but *All* your care. In ſix troubles and in ſeven go the ſame way, knock at the ſame door, throw them on the ſame ſhoulder: where's that? *Upon him*; one

able to bear, and order them all, and not only able, but very willing, *For he careth for you*: It is his business to care for you; his business and design is to order all things for your eternal good. What needs the Child torture himself about a business, when the Father, that is wise and loving, sends him word that he will take care thereof? Sayes God, Let present duty be your care, and future events shall be mine; if you will trust me, I will order it well for you.

How can you pretend to trust him for the things of another life, that you never saw, if you cannot trust him for the things of this life, wherein you have seen his Providence over and over? Learn then to use a moderate care about your affairs; but when your cares oppress and disturb the quiet of your heart, bring faith to such promises, as *Rom.* 8. 28. *Heb.* 13. 5. *Psal.* 84. 11. and rest thereby upon them, quietly expecting in the use of all good means a comfortable issue. If the success fall not with thy expectation, believe that God saw thy desire was not for thy advantage. If the issue fall out to thy mind, it is in mercy; thou didst thy duty, and trustedst in thy God, to which he hath annext a certain Promise, *Psal.* 37. 3 *Trust in the Lord, and do good*, be sure you do both, *so shalt thou dwell in the land, and verily thou shalt be fed.*

2. Consider the unprofitableness of distracting cares. *It* is certain, they never do you good. Your design in them is for your good, for your advantage

advantage, but they advantage you not: for *Psal.* 127. 1. *Except the Lord build the house, they labour in vain that build it, and it is in vain to eat the bread of sorrows.* Is it not as good to lay those cares aside, as vex your selves with them in vain. If indeed they could bring your matters to pass, and that success would still attend upon your carking thoughts, somewhat might be said for them. But alas, it is so far from that effect, that the ready way to blast any business is to bestow immoderate care about it. The Lord taketh the wise in their own craftiness, and bringeth their devices to naught; that all men may know, that it is not of him that runneth, but of God that bleſſeth, that any thing comes well to pass: more prayers, and less cares, will do your business.

And therefore when they crowd in upon you, and over press you, let out your hearts to God in prayer, lay your straits and business before him: commit thy way to the Lord, trust also in him, and see if he do not bring it to pass. Say, Lord, my heart is overwhelmed in me, *Out of the depths I cry unto thee*, I can do no good of it, but thou canst; this knot thou canst unty; my carking snarls it the faster, I'le trouble my self no more but to do my duty; my contrivances are Castles in the Air, but thy Understanding is infinite. And at long run you will find this, that real Piety is the truest Policy. Alas the Husbandmans head is not shaped for worldly wisdom, he is plain and simple; and again, he is spent sufficient by his labour,

hath no need to break his head and disturb his sleep and mirth with these distractions, especially while they will do him no good; and therefore *go thy way, eat thy bread with joy, and drink that thou hast with a merry heart, for God now accepteth thy work*, Eccles. 9. 7.

SECT. VIII.

§. 8. Slavish fear of Man.

VIII. THe Eighth Temptation of the Husbandman is, *Slavish fear of Man*. It is true, he must keep a due Reverence for the Magistrate, for he is the Minister of God; and therefore to contemn him secretly, or disdain him openly, is no little crime. And a just fear and respect he must have for his Landlord, or the Gentleman his Neighbour, because God hath placed them above him, and he hath learnt that by *the Father* he ought to honour, is meant all his Superiours; and himself expects the like from his children and servants; and therefore he is far from that clownish humour of those, that will make no difference between the King and the Beggar; knowing that would bring confusion into the world, and break that order that *God* hath plac'd among men. And therefore in all worldly matters no man more respective to his Superiours than the Husbandman; none more ready

ready to all those services and offices due from him to those above him: He's ready, and his children are ready, his horses ready, and any thing he hath; and that not out of base fear, or other self-ends, but out of a principle of ingenuity and kindness, and a frame of heart to be doing good to every one. *H*ere is his temper and duty, but now his temptation lyes in this, That when his Landlord, or other great men about him, do discountenance the practise of piety, and that holy strictness, which is undoubtedly the will of *God*, and necessary to salvation; he is apt to take down his Colours, and either to waste his Oyl, or hide his Lamp, lest he should bring anger or trouble upon himself.

*H*e hath a mind to have constant prayer in his family, and reading the Scriptures, and singing Psalms, and would do so, if that course were held in the *H*all that's near him; but he is loth to go before a Gentleman, no not to *H*eaven, and hath cause to fear a frown or worse for so doing. And then having but little faith, he apprehends *God far off*, and his *Landlord near*, and will rather venture the loss of his house in heaven, than his house upon earth, and so neglects those Duties.

And so likewise in the practise of sobriety, circumspection and watchfulness, the example and fear of Superiours do lay a strong siege to his convictions and resolutions, and make him (if strength of grace uphold him not) hazzard the peace of a good Conscience, to keep the peace

peace and quiet of his outward Estate. Fain he would go to heaven, if he durst; and enjoy the smiles of *God* and great men also. *He* thinks without the favour of man he cannot live; and without the favour of *God* he dare not dye; and so would conjoyn that which seldom meets, the love of *God* and the love of the World too. Thus is that Scripture fulfilled, *Prov.* 29. 25. *The fear of man causeth a snare.* *He* would fast with his Family, but he dare not. *He* would read good Books, the best Books, and hear the best Ministers, but he dare not; he would go to *Heaven*, but he dare not: he is in the snare; The Lord of *Heaven* help him out!

Not that all of this Rank are taken in this Temptation; for there are many, that go to Gods house for their Religion, and not to their Landlords; that if their Prayers will not bring him with them to *Heaven*, his frowns shall not bring them to *Hell* with him; That resolve to be in Gods Books, though they never be in great mens. And these sometimes suffer for their presumption, their rents raised, or themselves dismist, but they have cast up their accounts, and do know that all that will live godly in Christ Jesus must suffer for it, and are content.

Now to fence and *preserve* the *Husbandman* from this slavish fear of man, consult, 1. The Providence, 2. The Promise of God.

1. Consult the *Providence of God.* Thou look'st at man, and feareſt him: If thou would'st look

look at *God*, thou wouldſt truſt in him, thou wouldſt ſee a thouſand times more cauſe to truſt in *God*, than to fear man. For the hearts and hands of all men are in the hands of your God. Great men are in the hand of a great *God*. And your *greateſt enemies* are in the hands of your *choiceſt friend*, and he will *bend* their hearts to do thee good, or *bind* their hands that they can do thee no hurt. *He* commonly makes their foes their friends, that walk uprightly with him. And thoſe that turn aſide for fear, he ſuffers them to loſe the favour of great ones ſome other way, and the love of *God* alſo. It comes often to paſs, that they who will not ſuffer for Chriſt, come to ſuffer for themſelves, that they who are afraid to ſuffer for their holineſs, prove to ſuffer for their wickedneſs, as that *Black-ſmith* in the *Acts* and *Monuments*, that when he was put to it, told them he could not burn, and ſo eſcaped the *Fire of Honour*; but ere long a ſpark kindled in his ſhop, and burnt him, and ſhop, and all in the *Fire of Judgment*; and ſo he burnt for himſelf, that would not burn for Jeſus Chriſt.

Believe this therefore, if all the Great Ones on earth were ſet againſt you, they ſhall not touch an hair of your head, no not an hair of your head, till *God* for your good give them a Commiſſion. One cringe would have ſecured thoſe three Princes. *Dan.* 3. 15. from a moſt dreadful peril; but behold their integrity, conſtancy and courage, and it is hard to ſay which was the ſtrongeſt. *O Nebuchadnezzar*,

we

we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King. But if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship thy golden Image which thou hast set up. And did *God* forsake them in their need? not at all. Alas he hath fire and water in his hands, and can make a Gridiron to be a bed of Down, when he pleaseth.

And therefore look not at man, whose breath is in his nostrils, for wherein is he to be accounted of: Look not at the stone, but at the hand in which it is: for as the stone cannot stir, unless it be moved by the hand; so no man can stir one jot against you, unless *God* stir him up. Hence we have so oft that phrase in the old Testament, that God stirred up this and that enemy against his people. Instead of pleasing this or that great man, whom it may be thou canst never please; or if thou dost, yet there's another may do thee a mischief as well as he: Do thou study to please God, who can according to that, *Prov.* 16.7. *Make thy enemies to be at peace with thee.* Man (sayes † *Augustine*) fear God, and thou mayst smile at the world. Alas, it lyes in the breast of any wretch (if he will come and swear against thee) whether thou shalt be worth a groat before night; and what foresight can arm a man against such mishaps! No, no, It is the *Lord* that must be *your refuge and portion in the Land of the living.*

† *Homo time Deum, & mundum videbis.* Aug.

And

And therefore rely and reſt (which you may ſafely do in the way of your duty) upon his All-ruling Providence.

2. Conſult the *Promiſe of God.* 1. The Promiſes he hath made to keep you from the troubles that your Superiours would bring on you, *Iſai.* 41. 10. *Fear thou not, for I am with thee,* [Lord, who can fear, when thou art with them?] *be not diſmayed, for I am thy God,* [O bleſſed Word! if a weak Husbandman can get a ſtrong God for his God, what need he fear?] *I will ſtrengthen thee, yea, I will help thee, yea,* [let not down thy heart man] *I will uphold thee with the right hand of my Righteouſneſs.* Behold all they that were incenſed againſt thee, ſhall be aſhamed and confounded, they ſhall be as nothing, and they that ſtrive with thee ſhall periſh. If thy name be in the *Eight* and *Ninth* verſes of that *Chapter*, theſe Promiſes are as ſurely entail'd upon thee, as if thy Name were inſerted, and they only made to thee. Again, verſ 14. *Fear not thou worm Jacob, I will help thee, ſaith the Lord, and thou ſhalt threſh the mountains.* Hear this thou that ſayeſt, O I am but a worm to them: how ſoon may a man cruſh a worm under his feet, and ſo ſoon may theſe great Mountains fall upon me and cruſh me: Why ſayes God, though thou art but a worm to them, yet I will help thee to threſh the mountains. God and a worm can do much. Somewhat a ſtrange ſight to ſee a worm threſhing a mountain, yet ſo it is. Many a poor upright Husbandman by his prayers and convincing

vincing life, doth conquer, silence, tame or de-
stroy many a wicked *Nimrod* that would de-
stroy him. Hath not *God* said, *Zech.* 2.8. *He*
that toucheth you, toucheth the apple of his eye.
And will *God* suffer the proudest of them all
to fly at the apple of his eye? So that except
it be for your great glory and good, you may
rest securely and build upon it, that no hand of
violence shall touch you, however shall never
do you hurt. This is a *maxime*, No men, or mi-
† Ἀνωλέθρευτοι μὲν δύνανται βλάπτειν δὲ οὐ δύνανται. *Socrat.*
naces, or miseries, can do a Saint hurt: † They
may kill you, but they cannot hurt you. Away
therefore with that slavish fear, that hinders or
discomforts you in your duty. *God* will not see
his *Husbandman* wrong'd. 2. Consult the
Promises he hath made, to deliver you out of
your troubles, if they befall you by your Su-
periours. 2 *Pet:* 2.9. *The Lord knoweth how to*
deliver the godly out of temptations, and to re-
serve the unjust unto the day of judgment to be
punished. Knoweth how, that is, can and will
do it. How many gracious promises hath he
made? *In six troubles and in seven he will de-*
Psal. 91. *liver them. Thou shalt tread on the Lion and Ad-*
der. He that hath set his love on me, I will deliver
him and honour him.

Why art thou therefore so afraid of trou-
bles? of Men or Devils? A prison is not Hell.
Loss of Goods is not loss of the chief Good.
He that can turn thee out of thy house, cannot
turn thee out of heaven; there hee'l be turned
out, and thou taken in. Man can threaten thee,
but *God* can destroy thee. Thy great Neigh-
bo

bour will trouble thee if thou pray, and thy great Maker will damn thee, if thou do not pray: But he cannot trouble thee, whether *God* will or no, but God can damn thee whether he will or no. They that now terrifie thee, will run to hide themſelves; and will none of them come between thee and an angry God, for the ſins thou haſt committed, or duties thou haſt omitted, by their inducement. *And* therefore, *Matth.* 10. 28. Fear not them that can kill the body, and have no more that they can do; but fear him that can caſt body and ſoul into *Hell*: O fear him, and let them talk.

SECT. IX.

IX. THe Ninth Temptation of the *Husbandman* is, *Affected Ignorance*. His Intellectuals are but obtuſe, and Education did not befriend him; his occaſions many, and his time ſcant, whereby ordinarily he wants that neceſſary knowledge, that ſhould light him to heaven. *And* the abuſe of knowledge in others, and the excuſe his continual labours ſuggeſt to him, do tempt him to reſt in and defend his Ignorance, and ſo it grows *Affected* Ignorance. In this he lives, and (without Gods Grace) herein he dies. But *God* forbid, we ſhould charge all perſons of that Calling

§. 9. Affected ignorance.

Calling with this evil: no, there are many, very many have better learned *Christ*, able with much gravity and distinctness to give an account of all material Points of Religion; that want not an *Argument* to defend the Truth, though they cannot put it in *Mood and Figure*; yea, divers that in the Arts come not short, in the Languages exceed some, that sit in *Moses* seat. And as to the saving knowledge of *Jesus Christ*, that consists not so much in *mental*, as *experimental* apprehensions: multitudes in this are excellent Scholars, that can describe Faith to the life, though they cannot define it; that can tell how to repent, though they know not whether this or Faith precede. *In* short, that can feel more than they can speak, and that have learn'd to expres more in their lives, than in their words.

And some too there are, that know too much, *I* mean that have got more notions into their head than they can rule, and for want of wisdom and humility grow giddy and conceited; that they rather come to the Ordinance to *judge* their Minister, than to be *judged* by the Word of God: and that think they could discharge that Function better than he, and these are to be rankt among the most intollerable sort of that Calling; of whom it were to be wisht, that either they knew less, that would make them less elevated, or that they knew more, that would make them more humble. But I hope, the number of these are but few. Experience of their own infirmities,

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together with further knowledge, will cure them of this ſwelling, theſe Rickets in the head, and by degrees they will find that the moſt they know is the leaſt part of what they are ignorant of. No, the Epidemical Diſeaſe of *H*usbandmen is ignorance, affected ignorance.

Many of them want time to read or think of ſpiritual matters; their Children cry, their Buſineſs cryes, their Creditor cryes, and hard it is to read a leaf without many avocations and diſtractions: nay worſe, many of them cannot read a word; they can ſee no more in a Bible, than in a ſtone; nor read one verſe therein, though the reading and ruminating of it might be as much worth as *H*eaven to them. Ah! that ever *H*eaven, the gate of *H*eaven ſhould be in a Bible, and a reaſonable creature, a Chriſtian ſhould not read it; and thoſe that can, yet will not labour to find it there. Nay worſe yet, for many of this Extraction and Education are wonderful dull of capacity, and apprehend matters (ſpiritual eſpecially) with much difficulty and confuſion; and then ſuch broken memories, that they can hold nothing without very much adoe; ſo that the Prophet *Jeremy* might very well conclude of them, *Jer.* 5. 4. *Therefore I ſaid, Surely theſe are poor, they are fooliſh, for they know not the way of the Lord, nor the judgment of their God; I will get me to the great men.* Alas! it is too manifeſt, that ignorance prevails among that ſort in all places, in ſo much that an *Ignorant*

Peasant is the common Epithet. Their ambition being only to know their ground, their cattel, their market, and their seat in the Church.

Who could have believed the sad story, that Mr. *Pemble* tells us in his Sermon about *Ignorance*, if it had not an Author of credit? Of an old man on his death-bed, that had heard, in all likelihood, two or three thousand Sermons in his life, that being then examin'd of his knowledge concerning God, should answer, he thought him an old man sitting in a chair: and about Christ, thought him a towardly young Youth: and concerning his Soul, thought it was some great bone in his body, *&c.* O woful story, That rational creatures who are able to give account of civil affairs with sufficient discretion, and capable of the highest knowledge; that professed Christians that have been brought up and taught that sacred Religion, should know so little in the faith they must be saved by. To expect to be saved by the Son of God. and yet think him to be the Sun in the Firmament, as others have expresst; that hope to go to Heaven, and yet know neither faith nor repentance, the undoubted way thither, nor what it is to be justified, or born again.

And more sad, that the Husbandman should plead for this his Ignorance; that any should imagine his sin should excuse him, and bring him off before God; that when God saith, *My people perish for want of knowledge*, Hos. 4 6. he should

ſhould conclude, becauſe I want knowledge, therefore I ſhall not periſh; yea, and imagine, that he ſhall ſpeed better, than the moſt knowing and conſcionable of his Neighbours; what beſotted blindneſs is this? Who can have patience to hear this confident folly? but who is more bold than blind *Bayard?* Alas, it is ignorance that feeds his preſumption. If he did but ſee himſelf in a true glaſs, he would abhor himſelf in duſt and aſhes. And therefore its time to ſeek ſome *Cure* of this temptation; And that is,

1. Be perſwaded of the abſolute neceſſity of ſaving Knowledge. That no man is excuſed by his birth, poverty, or dulneſs, from getting ſo much knowledge in the fundamentals of Religion, as will let Chriſt into the ſoul, and ſtear it to Heaven. This is certain, that as no world was made without Light in the firſt place, ſo no new world in the ſoul without the light of Knowledge. Gods method is, *Acts* 26. 16. *To turn men from darkneſs to light, and ſo from the power of Satan unto God.* This is the way to *Eternal Life*, John 17 3. *To know the only true God, and Jeſus Chriſt.* This is the firſt branch in the new Covenant, *A heart to know God, Jer.* 24.7. not his Name, but his Nature, to know God in Chriſt, to know his will. Can you think any man goes to Heaven in the dark, to Heaven blind? Gods Children are never born blind or dumb: Muſt men of old be ſo many years, only to learn the principles of Philoſophy, and can you commence Chriſtian, and

ſcarce ſtudy the Principles thereof a month? Shall your brains be ſtudied more about the ſorrieſt Trade, than about that great Calling, that teaches to live for ever? What variety of inſtructions do you give your Children for Husbandry? Every day you are at it, and will leſs a do make them wiſe for Heaven than Earth?

Tell me not of your mean Birth and Education. God requires not from you what he doth from ſome others; but doth he therefore give you a Patent for groſs ignorance? He expects not you ſhall reſolve all the *Queſtions* in the *Schools*, but doth it follow, you ſhould not know all the *Principles* of your *Catechiſm*?

And though your buſineſs be great, yet remember ſtill, that one thing is neceſſary. Though your hands and time be full, yet I hope you'l find leiſure to go to Heaven. You *muſt* diſcharge your debts, attend your markets, pay your rents, and bring up your children; And *muſt* you not get your blindneſs cured, your leproſie healed, and your ſoul ſaved? The buſieſt of you, if you break a bone, or be ſick, will have time to ſeek help. Are ye too buſie to go to Heaven? God forbid. What though your are poor! Are not many poor men rich in knowledge? Muſt not poor men go to Heaven? And can they come thither hood-winkt? Though thou art but a Husbandman, yet thou muſt be a Chriſtian; and to be a Chriſtian without knowledge of the Scripture,

Scripture, is like being a Philoſopher without learning.

Though thy Underſtanding be dull, yet when the *Holy Ghoſt* is the School-Maſter, it is poſſible to learn. If no man learn any thing that he is dull at firſt about, how few would have skill in any thing. The firſt line in the Horn-book is the hardeſt; the further you learn, the eaſier: Prayer and Diligence will make it eaſie. And the Husbandmans God doth inſtruct him to diſcretion, and doth teach him, *Iſa.* 28.26. *He* that teacheth you to know the properties of the Earth, will teach you alſo the paſſage to *Heaven*. *He* that teacheth you to *Plow*, when you endeavour it, will teach you to *Pray*, when you endeavour that.

And though others abuſe their knowledge, that are better Schollars and worſe Chriſtians than thou, yet this will be no excuſe to thee. Their ſin doth not eaſe thee of thy duty; They ſhall go to hell for their *uneffectual knowledge*, and thou ſhalt go to *Hell* for thy *affected Ignorance*: But alas, you argue not thus, in the caſe of riches or other things: you do not ſay, My Neighbour yonder hath great riches, and miſpends them, therefore I will reſolve to be poor; he is proud of his fine clothes, and therefore I'le go in rags. Urge then no more others abuſe of knowledge, but ſeeing it is neceſſary, do thou obtain it, and uſe it better,

2. Be reſolved in the means of procuring ſaving knowledge, *Prov.* 2.2,3. *If thou incline thine ear unto wiſdom,* [diligently hear the in-

ſtructions of the wife] *and apply thy heart unto underſtanding*, [ſet thy heart upon it, as Scholars upon their Books, or Tradeſ-men on their Trades] *yea, if thou cryeſt after knowledge, and lifteſt up thy voice for underſtanding*, [Earneſtly and continually pray for it; if it be not worth asking, it is worth nothing.] *If thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſure*, [if thou uſeſt all good means, readeſt in every book, makeſt out any good Miniſter or Chriſtian that can help thee] *then ſhalt thou find the knowledge of God*; pains muſt be taken or no good done: I cannot chuſe but wonder to hear illiterate men ſometimes, O, I would give all the Cattel I have, that I could but read; who yet might with half the pains, which they would beſtow to get one of them, learn to read ſufficiently, and yet will not endeavour it. Alas, they ſpeak as they think, but a deceived heart turns them aſide: even ſo, you will hear ſome ignorant men expreſs themſelves; I would I had given all I am worth for that knowledge which ſuch have; and yet when they are directed to the means, they ſuddenly are weary, and ſhew thereby they did but dally.

Notwithſtanding all your buſineſs, you have one whole day every week. How rich in knowledge would you quickly be, if every minute of that day were put to the beſt. Some Divines have collected the material points of Religion into fifty two heads, for each Sabbath one; now if the pooreſt Husbandman in the

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Land would fix each Lords day on one of theſe, (and any good Miniſter would ſet you in) and in the ſpare time thereof, read, or hear others read to him, or ask queſtions, and confer with his honeſt Neighbour about it, and as he hath occaſion the week following, drive in the ſame nail, What a bleſſed crop of ſaving knowledge would he reap when the year is expired? This is to ſeek knowledge as ſilver, and it's worth more pains than this, in that there's no going to *Heaven* without it. If you lived in Countries where no Bibles muſt be read, where there be no Miniſters to teach you, and to know Chriſt were criminal, there were ſome excuſe for ignorance: but what plenty of precious Bibles have we? what ſtore of excellent Books, Catechiſms, and principles of Religion? what choice of Miniſters that long to teach you? And to run through all this light into eternal darkneſs, what excuſe can you bring? *How* great will be that darkneſs! Up therefore and be doing; let your future diligence compenſate your former negligence, leſt you hear that fatal ſentence, when it is too late to reverſe, *Iſa.* 27. 11. *This is a man of no underſtanding, and therefore he that made him will not ſave him, and he that formed him will ſhew him no favour.* Now God forbid that the poor harmleſs *Husbandman* ſhould after his painful life be thus ſentenced into a more painful ſtate! that for want of *outwards* he ſhould be poor here, and for want of *inwards* be poor for ever. Why, then prevent it, while there is time:

The Markets yet are open, good Eye-ſalve to be had; The richeſt *Pearls* to be had for a little labour. God himſelf will be the Maſter, and who will not be proud to be his Schollar? O taſte and ſee how good the Lord is, apply your ſelves to him, and he will teach you the fear of the Lord, ſo ſhall you be rid of this temptation.

SECT. X.

§. 10.

Wronging his Neighbour.

X. THe Tenth Temptation of the *Husband*man is, *Wrong unto his Neighbour.* Though moſt other imployments exceed this in temptations hereunto, yet this Calling wants not its temptation. This wretched *Self* is of ſuch powerful influence, that it draws the plain Husbandman himſelf, to ſtrain a point of Conſcience to fulfil the luſts thereof. Hence it comes to paſs ſometimes (I hope it is not oft) that you may obſerve deceit and diſſimulation in his bargains, though not ſo much as a Tradeſman, yet too much for a Chriſtian: unfaithfully commending what is bad, when he ſells, and unconſcionably condemning and diſpraiſing what is good, when he buys. Even in the words of *Prov.* 20. 14. *It is nought, it is nought,*

ought, ſaith the buyer, but when he is gone, he boaſteth. Pinching the poor either in his meaſure, or in his price, when he ſells his corn; and taking occaſion from his *ſtraits*, to deal *ſtraitly* with him. Hence his unſound horſe, and unproveable Cattel, are brought to Market, with the greateſt proteſtations of their ſoundneſs and goodneſs; in ſo much as it is grown a diſtinct Art, to buy or ſell any thing in the Market; and to buy a Cow a man had need of as many friends as ſhe hath legs, leſt he be defrauded. And then ſo many fair ſtories, nay, ſo many equivocations, nay, ſo many flat lyes, nay, ſo many oaths, nay, ſo many perjuries, ſwearing this price ſhall be the loweſt, and yet abating it at next word, that a man would wonder men ſhould apparently venture their Conſciences and eternal happineſs for ſo ſmall a buſineſs; and yet be more aſtoniſht, that this ſhould be done by Chriſtians, that believe the Bible, and by Chriſtian Husbandmen, that are the plaineſt hearted of all others.

And then another way whereby he is tempted to wrong his Neighbour is, by *Treſpaſſing* upon him; either his Cattel being unruly, and not lawfully ordered, or his Fence neglected, (for we muſt deſcend, if we would amend the moſt inferiour things in our way) and theſe things are neglected either through idleneſs, or other buſineſs, (it is hoped out of no worſe deſign) ſo long that his honeſt neighbour is prejudiced and provoked. And hence follows (beſides the wrong done, which is the

worſt

worſt evil) grudgings, and heart-burnings, and often unkind and angry expreſſions, and ſometimes long and chargeable ſuits. How great a fire a little ſpark kindles? In ſo much that oftentimes the neareſt Neighbours are leaſt beloved, and ſometimes ſo engaged in ſuits and rancour againſt each other, that they loſe the comfort of that mutual love and offices they might enjoy.

And this is a moſt ſad and doleful thing, to be written in tears, and ſpoken in ſighs, that thoſe people ſhould ſo fail in *Actions*, whoſe Religion gives laws to the *Thoughts*; that they ſhould live below the Heathens, who expect to be equal to the Angel; that ſome little part of that world, the whole whereof is not worth the pooreſt ſoul in it, ſhould ſo bewitch a man to break all bonds, divine and humane, to compaſs it. Let us therefore enquire out ſome powerful *Preſervative* againſt this temptation.

1. Obſerve the piercing eye of Almighty God alwayes upon thee. When thy heart gives thy mouth the lye in diſſimulation, he obſerves thee all the while, and marvels at thy folly. Would'ſt thou ſpeak ſo falſly, if he with whom thou dealeſt knew thy heart? Why wilt thou ſpeak ſo, when God knows thy heart? Is he leſs formidable than a worm? Wilt thou bear ſuch awe of one that can only ſhame thee, and not bear much more of one that can both ſhame and damn thee? Thou wilt not affirm a thing, if thou knoweſt a ſtander by can diſ-

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prove thee: Why, God is a ſtander by, and when thou art lying, equivocating and ſwearing, he can diſprove thee every word, can ſtop thy mouth with a thunder-bolt, ſtrike thee dumb, yea, dead in the place, as he did *Ananias* and *Saphira*, and many others ſince, with their lye in their mouths. Hearken what he hath ſaid, 1 *Theſ.* 4. 6. *Let no man go beyond, or defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch.* If an ingenious argument will win thee, He whom thou defraudeſt is *thy brother*, wilt thou eat up thine own fleſh? If a dreadful argument will work on thee, *The Lord is the avenger of all ſuch.* God will ſooner or later reckon ſurely with thee for it, and therefore as thou tendreſt thy ſafety and happineſs, go beyond no man in any matter. God will not ſee one man riſe unjuſtly on anothers ruine with any patience, nor behold thy cunning to make a prey of his ſimplicity without a ſharp revenge.

Object. A man cannot live in the world without uſing his wits: Other men uſe it more than I: Theſe ſhifts are common and honeſt in compariſon of others: I do but make the beſt of my own: Let them look better about them, and then there's no danger.

Anſw. There is no neceſſity laid on any man to ſin. Its better to be poor than ſin. He would make ſuch a bargain as would undo him, that would tell one lye to gain all the world.

world. Others practise is no rule, and will prove no excuse for thy wickedness. God hath given thee to understand, that his Word is the Rule that must guide and judge thee; and that thou art to imitate not the worst, but the best men, and them only in what is good. You are to know, that by beguiling others, you make the worst of your own, and hazard all to increase a little, and venture hell to gain a penny. That God hath not given all men the like measure of skill and perspicacity, but they are plain and simple, and think every one else is like them, but in that case God hath made thee thy Brothers Keeper, and put him into thy hands to deal mercifully and honestly with him.

2. Be confident, that what is got by wronging others will never do you good; the gain of deceit lasts but a while; or if it do, it's given thee in wrath; like a Sute with the plague in it, it's gay and fine, but death is in it; So is unjust gain, though it stay with thee till thou die, yet the curse of God stays with it, and rests if not on thy state, body or children, yet on thy poor soul, which is worst of all: And who would be fond of a fair Sute with the plague in it? It were better to wear leather, poor leather or russet were much better: so it were better for thee a thousand times, to live poor and just, and die blessed, than to live rich, and die accursed. The crafty *Fox* in the Fable hugged himself, that he had cousen'd the *Crow* of her

her breakfaſt, but when he found himſelf poyſon'd therewith, he wiſht it out of his belly. *Prov.* 21. 6. *The getting of treaſures by a lying tongue, is a vanity toſſed to and fro, of them that ſeek death.* Your deſign perhaps is to make eſtates for your Children, but alas this is not the way; for if you could riſe out of your graves one fifty years after your death, you would find the canker of your deceit and injuries had conſumed it all. The eye of *Scripture*, the eye of *Reaſon*, the eye of *Experience*, ſees this every day, that——*De male quæſitis vix gaudet tertius hæres.* The third Heir ſeldom enjoys ill-gotten goods: What madneſs is this for you to loſe your ſouls in the *gaining* of the world, and your poſterity to loſe their ſouls in the *ſpending* of it? and ſo the ſame purſe or houſe damns both the Father and the Son; the Father by injurious getting it, and the Son by ungodly waſting it. How many houſes have you ſeen ruined, where the oppreſſour hath dwelt? How many unconſcionable Lawyers (who like you have made a prey of the ſimple) have built ſtrong houſes, and made ſtrong entails, yet in a few Generations their names are blotted out, and they who preferred Earth before Heaven, have neither Earth nor Heaven; and can you go by their houſes, and not receive inſtruction? Will you ſee and know this, and yet follow them? Alas your thriving is but the fat of a dropſie, which makes a great ſhew, but is not ſound; brings rottenneſs in

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the end of it. Such is your preſent eſtate, *Your riches are corrupted, your gold and ſilver is cankered, ye have heaped treaſure together for the laſt dayes.* Yea, in this life, *God* often ſends ſome to ſqueeze theſe muck-worms, when they have ſuckt themſelves full. And if theſe things be true, O why will ye defraud any more? You build caſtles, but it's in the air; your houſe wants foundation, your title to your eſtate is naught, and as ſure as there is a God in Heaven, and a curſe in this Bible, you will be loſers by this gain; no penny that you have gotten by fraud ſhall ever do you or yours good. God hath ſaid it, *Pſal.* 18.25. *With an upright man I will ſhew my ſelf upright, and with the froward I will ſhew my ſelf froward.*

A Diſcourſe about *Reſtitution.*

And is not here ſufficient ground to move you in the point of *Reſtitution*? If injurious or deceitful gain, in the judgment of God, and experience of men, and in your own obſervation do no man good, but much hurt, and inevitably entail a curſe upon the man and all his eſtate, whiles he keep it, is it not Wiſdom and Conſcience to reſtore what you have thus gotten? Would you keep a Sute that has the Peſtilence in it? Will you hold that which God bids you reſtore, and will damn you in hell if you keep it? Whereas it will do you no good. What, run a plain hazard of loſing your honour gain, by keeping ſome little which is diſhonest, and venture hell fire, rather than part with ſom

ſome of that eſtate, when as if God ſay the word to night, thou muſt part with it all before morning? Is it not better to bring it back, and be ſaved, than have it fetcht, and you be loſt?

If ever God work ſavingly, I ſay ſavingly, upon your hearts, you will make as much haſte to reſtore, as ever you did to get it; and ſhake it out of your skirt, as you would bruſh a ſpark off your clothes, as *Zacheus*, *Luke* 19. 8. No ſooner was ſalvation come to his houſe, but he cries out, *Lord, if I have taken any thing* (mark any thing of what kind ſoever, of what quantity ſoever) *of any man*, (whether good or bad, rich or poor) *by falſe accuſation, I reſtore him* (not I'le do it at my leiſure, but upon the nail I reſtore him) *four-fold.* I'le rather be a loſer than my Neighbour; he ſhall have four-fold.

Object. You will perhaps object your inability and poverty, that you cannot make reſtitution, or at leaſt this would make you poor enough, and therefore deſire to be excuſed.

Anſw. Total inability excuſes reſtitution in the *Kind*, but yet there muſt be reſtitution in the *Mind* A will you muſt have at preſent, and the deed (except remitted) if ever you be able. In the mean time, you are to be ſorry, that you have wrong'd your Neighbour in your actions, and can only right him in your wiſhes. And ſure there is ſome hand of God in it, that your eſtate (though increaſed by your treſpaſſing upon,

upon, and wronging of others) ſhould be brought to ſuch an ebb, that you are unable to make juſt reſtitution. Surely God hath blown upon you, with the fearful blaſt of his curſe already, and you may find by this, that no induſtry nor intail can aſſure ill-gotten goods. And as ſure as this curſe follows you *externally*, ſo ſurely (without repentance and reſtitution) will it follow you *eternally*. And therefore you are wide point blank in your argument, you cannot reſtore, becauſe it will make you poor; for if you do not reſtore, you will be poor. Your building now is on a quick-ſand, pile up your wall as high as you can, the quick-ſand under it will bring it down, and you and yours under it. And therefore it's better to be poor with Gods bleſſing, than poor with his curſe.

And grant it do bring you low, to reſtore every man his own; alas it doth but deliver you from that eſtate, which would do you hurt, and ſtrip you of ſome garments that would keep you too hot. However the event, Duty muſt be done, whether we grow rich or poor by it. Poverty and piety are better company, than riches and ſin. And if you can truſt God, (and otherwiſe you can never come to Heaven) he can and will, if it be for your good, make you amends for your ſelf-denial, and give you goods, and a good conſcience alſo. Take therefore thy ill-gotten goods in thy hand, (as that *Philoſopher* did his eſtate, when he threw it into the Sea) and reſolve, 'tis better theſe things be loſt

for me, than with me; and let God do his will.

Object. 2. It may be you will ſay, I ſhall be ſhamed, my name will be poſted up for diſhoneſty; and it is a ſaying, that it is a ſhame to ſteal or wrong, but a worſe ſhame to bring it home again.

Anſw. Sin is worſe than ſhame. A man may ſtand under ſhame, but you cannot ſtand under the guilt of ſin. *Auguſtine* hath determined long ago, *That ſin is not remitted, till the thing be reſtored, wherein you ſinned.* If your conſcience were tender, or your eyes open, you would more tremble for guilt than ſhame. It was never better with *Ephraim*, than when *he was aſhamed, yea, even confounded* (the higheſt degree of ſhame) *for the ſins of his youth*, Jer. 31. 19. And never worſe with *Ephraim*, than *when he was given up to ſin*, *Hoſ.* 4. 17. How long do you think it will be, ere you muſt be charged before God, Angels, and all your neighbours, with your injurious dealings? and then what unſpeakable ſhame will cover your face, when it will appear, that after all theſe warnings, you lived and died in theſe ſins? Alas! it will be but a while, and all your heart and actions ſhall be laid out to the view of all; and were it not better you prevented this your ſelf?

But to come nearer; Pray what ſhame is it to do that which is good, undo that which is evil? It is a ſhame indeed to ſin, but that is paſt, that thou art aſhamed of too: but now thou art about a work of righteouſneſs, equity

and honesty, there is no shame in this: Nay, all men, at least all wise men, will think better of thee than before: They will now conclude, certainly yonder is a singular good man, that will part with his estate, and venture his credit, rather than burden his Conscience, or remain under sin. All men will commend this, and much praise will redound to God. Pray what disgrace is it to *Zacheus*, that he was willing to restore all he had gotten by wrong? God and Man record it to his honour.

But further yet, you may so order your restitution, that (if occasion be) you never need to be known. Consider whom you have injured, and how much; and then chuse your discreet Minister, or some other faithful friend, who may dispose the thing restored, or the value of it, to the right owner, and your name never needs to be in question. But rather exceed than fall short of the full value, in your restitution. *I will restore*, saith *Zacheus*, *four-fold*, that is, rather more than less. And the Lord hath ordered in that case, *Numb* .5.7. *They shall confess their sin which they have done, and he shall recompence his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.* This is equitable for him, who perhaps hath been prejudiced by your injury, more than the naked worth of the thing, especially if much time be past. And it is profitable for you; when your sin costs you dear, its likely you will not easily meddle that way again.

Object.

Object. *I, but what if the party I have wrong'd be dead, and perhaps there is none left, to whom reſtitution may be made; or the perſons at ſuch a diſtance, that it is impoſſible to make them amends.*

Anſw. Reſtitution muſt be made in the proper place, if it be poſſible; or if the party be dead, to their Heirs or Executors, and pains muſt be taken to find them out. It is but a reaſonable pennance for your fault. But if no perſon can be found in whom the right of receiving remains, then hear what God ſaith, *Numb.* 5.8. *But if the man have no Kinſman* (or perſon having right) *to recompence the treſpaſs unto, let the treſpaſs be recompenced unto the Lord, even to the Prieſt*——Almighty God is Heir-General in all ſuch caſes; in whoſe name and ſtead his Prieſts and poor are authorized to give you an acquittance; and your ſin bewailed ſhall through the *Ram of atonement*, mentioned in the *ſame verſe* be forgiven. But till this be done, or fully purpoſed, your guilt remains, you are yet in your ſins.

And thus I have at length given you a view of the Husbandmans *Temptations*, and their ſeveral Antidotes; not but that he hath many more. As he is a Chriſtian he is liable to all the temptations of a poor Chriſtian; ſo as he is Husband, Maſter, Subject: but I think theſe are more incident to his earthly Calling, wherein if he be faithful to his own ſoul in the uſe of the *Preſervatives* annexed, I truſt, by the bleſſing of God, he ſhall overcome, and reign with

Christ at last, where the *wicked cease from troubling, and where the weary are at rest.*

Cap. 6.

CHAP. VI.

The Husbandmans Lessons in his Calling.

The Husbandmans Lessons in his Calling.

SECT. I.

AND now I proceed to the Sixth Point to be handled, which is the excellent *Lessons* that God teacheth the poor Husbandman, who perhaps cannot skill of one Letter in the Book; *For his God doth instruct him unto discretion, and doth teach him*; as you had it out of *Isai.* 28. 26. And that's a dull Schollar that such a Matter cannot teach. There is hardly any thing that the Husbandman hath to deal with, but he may learn something of God out of it, when God doth prompt him thereunto. Yea, God hath

hath tranſlated the world into the Scripture, that we may tranſlate and think of the Scripture in the world. This (as was obſerved) is one end of Similes and Compariſons, ſo frequent in the Bible, not only that God may come down by them unto us, but that we may by them aſcend unto him. As our *Lord Chriſt* (excellently) by occaſion of a Vine in his way, (as the *Learned* conclude) raiſeth up his and his hearers minds to learn this Leſſon, *That every branch that beareth not fruit ſhall be taken away; and the branch that doth bear fruit ſhall be purged to bring forth more fruit*, Joh. 15. 1, 2. A profitable Leſſon taught out of a Tree. Having therefore ſuch a Copy, let us endeavour to ſhew, what Learning the Husbandman may and ought to get. And firſt, Out of his *Ground*. And here

1. Leſſons from his Ground.

1. He looks on it, and thinks *Whence he came*. He reads his Pedigree in the Duſt; and remembers his Paternal Coat is blazon'd, *Gen.* 3. 19. *Out of the Ground waſt thou taken.* And having much buſineſs with it, he is often minded what he is, *For Duſt thou art*. And there is but a remove between the *Duſt* that lies, and the *Duſt* that's walking on it. And therefore the Husbandman ought to look down, and learn humility; and then to look up and beg it of God. And hence it was (as ſome judge) that God gave to our Father *Adam* his name from the ground or earth (for ſo his name ſignifies) that whenſoever he heard his name *Adam* call'd, he might think of his original and be humble.

The Husbandman therefore hath many *Items* of his frailty, and must lay it to heart. Here is my Ground, and alas what am I but earth sifted, and purified, and molded up by the hand of God? And what cause hath white and red clay to be proud! Come down O my vain heart, and know thy place; when clay ascends, it is against the Laws of the Creation.

2. From his ground; the Husbandman learns his *mortality*; and may be oft minded of his change. *For unto dust thou shalt return*: There is the end of his Line. Poor man creeps out of the dust, keeps a toil in the world a while, and then returns unto dust again. Every day the Husbandman may learn this lesson. His imployment lyes as it were in his grave; when he is digging or plowing in the ground, he breaks out in these thoughts. Poor piece of creeping dust, whither art thou going? Art thou ready to return to thy mother Earth again? Hast thou glorified God? Hast thou finisht the work which he gave thee to do? What sticks it at? Thy passing Bell may be rung to morrow, and *then shall the dust return to the earth as it was, and the Spirit shall return unto God who gave it, Eccles.* 12.7. Prepare thy self therefore to lie down in the earth, which thou art now manuring: get dying thoughts, for thou art but dying dust.

3. From the quality of his ground, he must learn his lesson. When you walk over a fruitful field, the sight of it pleaseth you: and a fruitful heart and life would please God much more.

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This ſhower of rain hath made my field better? Did the laſt ſhower from *Heaven* make my heart better? *Heb.6.7. For the earth that drinketh in the rain that cometh often upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God.* Shall my ground be bleſſed, and not my heart? Is a fruitful field a pleaſant ſight? O how much more bleſſed ſight is a ſerious growing and holy heart? Awake therefore, O my ſoul, leſt thy ground do ſhame thee, and leſt the Earth riſe up in judgment againſt him that tills it.

Again, when the *Husbandman* is in his barren ground, there he learns *the danger of unfruitfulneſs.* For ſaith the Scripture, *Heb.6 8. That which beareth thorns and bryars is rejected, and nigh unto curſing, whoſe end is to be burned.* Do I turn that ground to Commons, that will bring neither Corn nor Graſs after all my coſt? What then will become of me if I be unfruitful? Is it intollerable in the ground, and is it not much more in earth refined? Awake my barren heart and fall to work. I'le go home and mend my pace, and bring forth fruits meet for repentance, leſt while I ſeem bleſſed on earth, I prove to be accurſed from *Heaven.* And thus the barren ground reads a fruitful lecture to the obſerving *Husbandman.*

Ex terra fertili producetur aliquando cicuta venenoſa; & ex terra ſterili pretioſum aurum. Pint. *in Ezek.*

4. *His* fourth leſſon is from the *improving* of his ground. *He* finds that the dirty manure is neceſſary to make his ground fertile, *Luk.*13.8. Not only the Fig-tree, but the Vineyard muſt be *digg'd and dung'd*, elſe it will grow weedy,

gather moss and be fruitless. And here our Husbandman learns the *necessity and benefit of affliction.* Here's a piece of ground; alas without much pain I shall reap no profit. And here's an heart, that will bring forth little, without much pains and cost. Afflictions are profitable, but not pleasant at all: they fall upon us by a necessity, (*If need be*) *ye are in manifold temptations.* 1 Pet 1.6. Let a man live two or three years without affliction, and he is almost good for nothing; he cannot pray, nor meditate, nor deny himself, he gathers abundance of moss and rust; but let God smite him in his child, or estate, or health, now he can find his tongue, he is awake, and is in good earnest, now he is humble and mortified, and quite another man: O affliction is the growing toyl. God hath now as much honour again from him as he had before. Hereupon many good Husbands think that improving is better than purchasing: the Lord hath such a large improvement from one of his servants after affliction, that it brings in as much, as if he had converted a man out of the rough. And now thinks the Husbandman, my pains and cost is well bestowed; this crop rewards me: And so sayes God, This amendment pleaseth me; this rod was well bestowed. And thus doth God chide himself friends with his poor Children, and heals them by his stripes: and this the Husbandman learns from the improving of his Ground.

5. The Husbandmans fifth lesson is, from fencing of his ground. He observes, that after

all his coſt and labour in his field, one gap or breach is able to ruine all his hopes, and therefore concludes the neceſſity of a fence, for the receiving of his deſerved profit. *Here my Corn is ſown, but my labour's loſt without care to preſerve it; up Sirs, let us be doing, this field muſt be fenced, or all is loſt.* And hence the Husbandman learns the duty of *watchfulneſs*, and concludes, that without it an everlaſting ſoul is loſt. When God himſelf hath ſown the precious ſeed of Goſpel-truth in the heart, and plac'd many orient Graces in the ſoul, there is no ſmall need of a ſerious and conſtant watch, elſe Satan and his inſtruments will quickly lay them waſt. Let the field of your heart be never ſo richly laden with knowledge, love, zeal; yet if one gap be left open for the *Boar* out of the Wood, or the *Foxes* of the field, to any one conſcience-waſting corruption, open or ſecret, all will be deſtroyed, *Prov.* 24. 30. *I went by the field of the man void of underſtanding, and loe ——— the ſtone wall thereof was broken down.* Here was a field without a fence; but did the paſſenger gather nothing hence? *verſe* 32. *Then I ſaw and conſidered it well,* [I was thinking what I might learn from it] *I looked upon it, and received inſtruction.* My neighbours folly taught me wiſdom, I was inſtructed by it; this outward object taught me an inward leſſon. So ſhould the Husbandman by the breaches in his Neighbors *walls*, be taught to repair the neglects of his own

own *watch*. How soon is a pair of Flood-gates in the Fen-Countries drawn up? How hardly can we draw out the waters again? Ah so it is, (you may believe sighing experience) so it is with a poor soul; you may a thousand times more carefully keep out a sin and crush a *Cockatrice* in the Egg, than rid the soul of its woful chains and fetters afterwards. Its watchfulness and prayer, that only can keep temptation out.

6. The *Husbandmans* sixth lesson is, from the *Grass* of his ground. This he hath daily a pleasant view of, and now and then makes a Book of it, and every Grass is a Letter, yea, a Word, yea, a Sermon to him? A Sermon sometimes of his own *frailty:* For how doth it flourish in the morning, and the many coloured weeds therein smile and dance? and at night they are cut down and withered, their beauty gone in a few dayes, and then he remembers whas is said, *Isai.* 40.6,7. *All flesh is Grass, and the goodliness thereof as the flower of the Grass: The Grass withereth, the flower fadeth: Sure the people is Grass.* And so he goes his way with an heart mortified, and weaned to the world, and all things in it, seeing there is so little difference between his Grass and him. The Grass sprung lately of the ground, and so did he, only he is the Senior Grass; and the Grass it resolv'd into the earth again, and so must he; only he lives a while longer. And more particularly, the *Husbandman* learns

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hence the ſhort-liv'd happineſs of wicked men, that riſe up ſuddenly in the world, and rage as they were woo'd, but like the Graſs they periſh out of hand, and their places forget them. God lets them alone a while, as the Husbandman doth his Meadow, eats them not down by afflictions, but hedges them by his providence; as if he had more care of them than of all his demeſne beſides; but mows them down at length, and cuts them off in a moment, *Pſal.* 92.7. *When the wicked ſpring as the Graſs, and when all the workers of iniquity do flouriſh, it is that they ſhould be deſtroyed for ever.*

And then again, the Graſs preaches to the Husbandman, *Relyance upon the Providence of God.* Thinks he, here I have a great family, and many Children, and certain proviſion for them I have none, but *Mat.* 6.30: *If God thus cloath the Graſs of the field, which to day is, and to morrow is caſt into the Oven, ſhall he not much more cloath* me and mine, if I have any faith? Hath common providence ſuch care of Graſs, and not much more on men and women? Away diſtruſt, be ſilent all my fears, God will provide for me and mine. What if I leave a ſhiftleſs Wife, and unable Children behind me: This poor Graſs cannot ſhift for its ſelf, and yet its ſupported, and fed, and fenced, till I think it fit to cut it down: And ſo ſhall they be fed, and fenced, till God think fit to have them home.

7. The Seventh Leſſon that our *Husband*-man learns is, from the *Thorns* in his ground. It is ſaid, *Judg.* 8. 16. That *Gideon took the Elders, and thorns of the wilderneſs, and bryars, and with them he taught the Men of Succoth. Hebr.* He threſhed them, he taught them what it was to affront God and his inſtruments. And much may a good *Husband*, an holy man learn out of a Theme, God being the teacher. And here 1. The *Husbandman* is taught to remember his *fall in Adam.* One of the Fathers would weep at the ſight of the Roſe, becauſe before *Adam* fell, he thought the Roſe had no pricles, but the Fall bred them: certain it is the curſe of Thorns began at the Fall, *Gen.* 3. 18. *Thorns alſo and Thiſtles ſhall it bring forth to thee.* So that every prick with the Thorn may wound thy heart with the remembrance of that woful Shipwrack in thy Father *Adam.* Thy Rebellion againſt God breeds their Rebellion againſt thee; every Bryar bending its ſting againſt their Creators Enemy, or at leaſt giving thee a ſharp *memento* of that Apoſtacy. And 2. By them he learns the *nature, uſe, and end of wicked men*, whom the Lord accounts but as a brake of thorns, *Ezek.* 2. 6. *Son of man be not afraid of them, neither be afraid of their words, though briars and thorns be with thee.* The *Husbandman* is not afraid of a buſh of Thorns: he knows the Thorns original is but from the curſe; though their uſe may be to fence the Field, their end is to be caſt into

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the Fire. And hereby he learns, that wicked men are no wonder: ſince the curſe there have been *Thorns* in the *Wood*, as ſure as *Corn* in the *Field*; but he is content to ſuffer by them, foreſeeing their end to be lamentable. And at preſent their joyes are but like the crackling of Thorns under a Pot. A great noiſe, but little heat, and leſs continuance: eſpecially conſidering, that God makes divers of them fences and ſafeguards to the good, againſt their own wills, and that God ſtops a gap ſometimes with a wicked man, whereby his godly neighbour is preſerved: and ſo he is kept from envy at them, ſeeing he knows the thorns grow green but till the *Husbandman* hath need to uſe them for the hedge, and then lye there only till they be rotten and ripe for the fire.

8. The Eighth Leſſon the *Husbandman* learns in his Ground is, from the *Stones* of his Ground: and theſe, though they do ſometimes bring into his mind Jeſus Chriſt, that *living Stone*; and occaſion otherwhiles thoughts of that *white Stone* of *Abſolution* he hath ſo long panted after, (as an induſtrious Chriſtian can get profit out of a Flint) yet from them he is moſt effectually taught, the *miſery of an hard heart*. The Plough goes through them, and yet they are Stones, nay, it's ſometimes broken by them, but they no ſofter: The Rain falls oft on them, but they are hard ſtill: The Sun warms them, but they relent not. *At* the end of his Leaſe, the *Husbandman* leaves them as he finds them,

them, not a grain of fruit from them in an age: Some of the biggeſt it may be he throws out of his ground, but leaves the leſſer in it till the end of the World. *And* this teaches him much, he looks upon them, and receives inſtruction. *He* is ill troubled with theſe Stones under his feet, but he is worſe troubled with the ſtone in his heart; he thinks on his ſins, and cannot weep for them; he looks at him whom he hath pierced, and cannot mourn over him; he hears of the calamities of the godly, and ſees the wickedneſs of the ungodly, and cannot break his heart for them. *He* knows not what to do with this ſtone within: *He* puts in the Plough of mortification, he tears up his heart by convincing aggravations of his ſin; he puts its under the dropping of holy Ordinances as oft as he can, remembring that —*Gutta cavat lapidem, non vi ſed ſæpe cadendo.* He faſts and prayes time after time, yet all would not work, but that God comes in (that of *a ſtone can make a Son of Abraham*) and quite takes away this heart of ſtone, and gives inſtead thereof an heart of fleſh. *And* O that every *Husbandman* would take this courſe, ply the means, plead the Promiſes, get the heart diſſolved, leaſt it be deſtroyed. You get the Stones out of the ground. O get them out of your hearts, leaſt for the *ſin* of hardneſs, God give you up to the *curſe* of hardneſs, and forſake you for ever.

9. The Ninth Leſſon the *Husbandman* learns is, from the *Worms* of his Ground: Theſe la converſe

converſes with every day, and draws acquaintance to them, becauſe they are of kin. And the Leſſon he learns from them is, his own *mean and low condition*, and a potent argument againſt pride. If a worm ſhould take on, lift up it ſelf, and be proud, then any thing may be proud, *Job* 25. 6. *How much leſs man that is a worm, and the Son of man that is a worm.* Here is a worm, this is a mean creature in compariſon of me, but I am a meaner creature in compariſon of God. How eaſily can I cruſh this worm with my foot? and more eaſily can the great God cruſh me into pieces. If the Lord had no more mercy on me, than I have of this worm, O what would become of me? O what reaſon have I to be humble, ſeeing theſe very worms, if God did ſay the word, could eaſily vanquiſh and devour me: that were not afraid to ſet upon a King in in his greateſt Pomp, when the great God did clap them on the back and ſet them on, *Acts* 12.23. *And immediately the Angel of the Lord ſmote him, becauſe he gave not God the glory, and he was eaten up with Worms, and gave up the Ghoſt.* The Angel gave the firſt blow, to give the worms hold of him; and then every one had a morſel of his fleſh, and ſucked up that blood wherein the glory of God did not ſwim; an hoſt of Maggots overthrew him, and kill'd him dead. What a low opinion muſt he have of himſelf, that muſt ſay to the worm, *Job* 17.14. *Thou art my mother and my ſiſter?* Thou art a reaſonable worm, and that's all.

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10. The tenth Leſſon the *Husbandman* learns is, from the poor *Ant or Piſmire*. *And* to her, God himſelf ſends him to School, *Prov.6.6. Go to the Ant thou ſluggard, conſider her wayes, and be wiſe: which having no guide, overſeer, or ruler, provideth her meat in the ſummer, and gathereth her food in the harveſt.* Set thy ſelf by a mole-hill, and there ſtand, and behold thoſe ſmall creatures, how buſie they are; they ſtand not ſtill, nor go at an idle rate, but run every foot, they carry a burden as big as themſelves, every day they work, and this with incredible cheerfulneſs; they murmure not, they quarrel not, but know their place and buſineſs, and that is to provide for winter. *And* now what learns the ſtudious *Husbandman* from this Book! Why, here he learns *Induſtry and diligence*; a cheerful induſtry in his place. Shall Nature teach this *Ant* more than Reaſon teaches me? Shall a blind inſtinct make her provident, and ſhall the Bible ſuffer me to be profuſe? See how ſhe runs in her duty, and ſhall *I* ſleep or creep in mine? Nay, will not this poor Piſmire riſe up to condemn me, for my neglect of treaſuring up for Eternity? my winter is drawing on, there's no providing in the Grave, and yet where's my proviſion for another world? I open this hillock and ſee the *Ants* proviſion: But *I* open my ſoul, and there find little or no proviſion. *Awake*, O ſluggard, up and be doing, run for thy life, work for eternity, treaſure up that which a ſoul may

may live on in another world; left thy Harveſt be paſt, thy Summer ended, and thou be not ſaved. Here's a little Creature, and yet a great Politician. Well, I am convinced, I am reſolved, I'le trifle no more; theſe Piſmires are at my mercy, and I am at Gods, and therefore I will do what I can with all my might, though I am poor in this world, that I may be rich in the next.

Theſe and ſuch like Leſſons may the careful Husbandman learn out of his ground, whereby it yields him double profit: food for his body, and a feaſt for his ſoul.

SECT. II.

§. 2.

II. THe Second Book of the Husbandman, wherein he may read ſomething of God, is, *His Corn.* The ſame word in the *Hebrew* that is uſed for an *Ear of Corn*, ſignifies alſo a *Word*. As if every field of Corn were the Husbandmans Book, every Land or Butt a Leaf, every Sheaf a Verſe of praiſe, every Ear a Word, every corn of Wheat a Letter to expreſs the praiſe of God, and duty of man. In the ſame meal one man feeds his Luſts, and another his Graces; and in the ſame field one man fills his Barn, and another man fills his heart: So that a good Husband hath two Crops

Leſſons from his Corn.

A word שִׁבֹּלֶת or Ear of Corn.

in one year, the one keeps his body, the other helps to keep his soul alive.

And here,

1. The Husbandman learns something from his *Plowing* for Corn. And this teaches him the use of *Godly Sorrow*, Jer. 4. 3. *Break up your fallow ground, and sow not among thorns.* What is fallow good for? Put in the Plough, *sayes God* to some spiritual Husbandman, I shall have no Rent hence until the Plough go here; plow me a long furrow here: O Lord, cryes the Soul, I can sorrow for my sin, I am broken; plow deeper, *sayes God*, fetch up these weeds by the roots; now he cryes, An undone sinner; The Law hath quite undone me; my heart is is rent and torn within me; all the world for one smile of Christ. Now, *sayes God*, thou shalt have it. I meant thee no more hurt than the Husbandman means his field. Plowing is hard work, but it brings sweet profit. So compunction is hard work indeed, letting one blood in the heart, this goes near; but it's profitable, the peaceable fruits of Righteousness pay for all: the Plough makes one *sweat*, but the crop makes ones *sing*; and without this plowing in tears, we should never reap in joy, *Amos* 6. 12. *Shall Horses run upon the Rock? will one plow there with Oxen?* No man will do it; and yet, *sayes God*, there *I* must plow, or no where: *I* must squeeze water out of a Flint, and make a rocky heart mourn, or never cure it. Thus our Husbandman learns Humiliation

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at his Plough, and ſtudies a broken heart, while he is breaking up his ground.

And then his Plough teaches him the need of a *Watchful Perſeverance*. Luk. 9. 62. *No man having put his hand to the plough, and looking back, is fit for the Kingdom of God.* He finds the careleſs eye makes many a balk, and it muſt be a ſtaid and conſtant obſervation, that makes an even furrow; wherein if he fail, he goes home with ſhame. And he knows the Plough will do good no longer than it's followed, and there's no leaving it, if he mean to live. And this helps him to conſider, of the conſtant need he hath to obſerve his wayes, to cleave an hair, and draw an even furrow in all his courſes: to beware of extreams in being over-righteous, or over-wicked; knowing that one broad furrow will require another to make it ſmooth, or elſe require a narrow one to drive it even. And therefore he concludes, there's no ſleeping at plough; no throwing up his worthy work of Religion for any difficulty in it, till his Harveſt come in Heaven, where he ſhall reſt from his labours, and *his works ſhall follow him.*

2. The Second Leſſon which the Husbandman may learn from his Corn is, from the *Sowing* of it. And hence he may learn,

1. *How to hear*: For ſo hath our Lord *Jeſus* taught him hence, *Mat.* 13 who there takes the Husbandman upon himſelf, and reckons his and his Miniſters preaching, like the ſowing of Seed. Where he finds four ſorts of ground, and

but one sort sound and good. It is three to one in a Congregation, that the hearers miscarry in hearing. Here *I* have precious Seed, sayes the Husbandman, but if I should cast it in this high way, or among yonder thorns, or else on the rocks, what crop could I expect? It would be cast away: and what is my earthly Seed to the heavenly Seed of my *Lord and God?* who not only scatters Seed, but offers Pearls, yea Blood, the precious blood of Christ, and it's cast away, if *I* bring an hard or worldly heart to the Word of God. O then what need have I to prepare before, and to watch in the hearing thereof, lest I receive *that Grace of God in vain.* How fruitless would that seed be, that is sown on the green-sod, before the ground be plowed? I would not venture one handful of Seed upon it. I'le therefore plow up my heart by godly sorrow for my former negligences, that the Lord may now *Sow in Righteousness*, and *that I may reap in mercy*: for I know as I sow so shall I reap, when I sow Fitches, I look not to reap Wheat; no more must I expect to sow dead duties, and reap lively returns. I must not look to reap any thing but corruption, if I sow to the flesh: If *I* expect clean corn, I must sow clean seed; and if I look for life everlasting, *I* must sow to the Spirit. And herein also,

2. The Husbandman is taught *Bountiful Alms giving*, for as much as he finds by experience, he that soweth sparingly, shall reap sparingly, and he which soweth bountifully, shall reap bountifully. He observes the increase is treble

treble to the laying out, and the thicker he ſows, (obſerving rules of prudence) the thicker it comes up, and pays him fully, both for his labour, and his forbearance. And he that can truſt his Seed in the boſome of the Earth, may truſt his Charity in the hands of God; and therefore of that little he hath, his poor Neighbours ſhall have part. Heaven willl repay it all, *Eccleſ.* 11 4.

3. The third Leſſon which the Husbandman learns from his Corn, is from the *Springing* of it: and hence he learns the Nature both of the *firſt and ſecond Reſurrection*. Firſt, he perceives hence the *ſtrange working of Grace* in his ſoul, *Mark* 4. 26. *So is the Kingdom of God, as if a man ſhould caſt ſeed into the ground, and ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring, and grow up he knoweth not how.* There he throws his ſeed into the cold ground, and goes his way, and behold e're long it comes up, but he knows not how. Juſt thus, cryes he, was it with my heart; *I* feel ſome ſupernatural work in me, but I know not how 'twas wrought. Seed I remember was caſt upon me, but how this ſorrow, this faith, this love is wrought in me, *I* know not. What a bleſſed change is here? a field of thorns into a field of corn. Sure, Lord, thy hand has been here; and 'tis thou muſt perfect the work of thy own hands. This green corn muſt have many a ſhower before it be ripe, this muſt have the former and the latter rain: and ſo muſt I.

And this minds the Husbandman of frequenting all the means of Grace he can, and there he layes his soul under the droppings of *Heaven* with unspeakable delight, and goes away from every Ordinance more green and fresh than he was before.

Hence again, he learns something of the *last Resurrection*. 1 Cor. 15 35. *But some man will say, How are the dead raised up? Thou fool, that which thou sowest is not quickned, except it dye;* ——— *It is sown in corruption, it is raised in incorruption.* The Husbandman remembers, he sowed his Corn white and withered, but it comes up fresh and green: it lay in the ground, till it seem'd lost and perisht, but that dying was to give it life; and that corn, which to his sense was dead and gone, e're long to his sense is revived, and in greater glory than before. And is it thus, saith the Husbandman? Why, then this withered body of mine, is but sown in the grave, to spring up again without these imperfections. It is to be sown *deeper*, because it must spring up *higher*, than my corn: What though *I* dye, consume and perish to the eye of sense, yet *though worms destroy this body, in my flesh shall I see God.* and though *I* live and dye in dishonour, yet *I* shall rise again in honour. He that raises up my corn, can raise up me. He can effect one Resurrection at last, that causes a Resurrection in my field every year. How many thousands of men and women shall spring up then out of this one Church-yard? You shall see no less, *I* believe, than fifty or three-

score

ſcore thouſand come up, at the ſpring of the Reſurrection in this one Chnrch-yard. How dreadful then will the whole appearance be at that great day.

4. The fourth Leſſon that the *Husbandman* may learn from his Corn is, from the *Reaping and In-gathering* of it. And this effectually minds him of the *End of the world*, Mat. 13. 39. *The Harveſt is the end of the World, and the Reapers are the Angels.* Beloved, the world hath grown a long while, it hath grown longer than the old world by two thouſand years; ſo that now the fields are white to the harveſt, and *I* doubt, if it grow longer, it will grow worſe every day than other. Now when the *Husbandman* ſees his field is ripe, then he puts in his Sickle, ſets in his Reapers, and down it goes: The weeds that have eſcaped till then go down, and are bundled together, and caſt away. And ſo, when the holy and wiſe God ſees his Elect ripe for glory, and the Reprobates for ruine, then he calls to his Angels, as *Joel* 3.13. *Put ye in the ſickle, for the harveſt is ripe, come, get you down, for the preſs is full, for their wickedneſs is great.* What a brave ſight will it be, to ſee the Angels reaping? And then thoſe hypocrites, that have grown in Gods field with the corn, and had their part in the ſhowers above, and fatneſs beneath, with the corn it ſelf, ſhall be gathered into bundles; a bundle of proud creatures, a bundle of worldly creatures, a bundle of wanton wretches, and

cast into hell fire: there shall be weeping and gnashing of teeth. And then shall true *Holiness* be richly rewarded, which also the *Husbandman* hath occasion to think of in his harvest. What pains had he in sowing? how did he sweat at plow, but now he is richly paid. The Vallies are covered with corn, they shout for joy, they also sing, they make the *Husbandman* to sing *He went forth weeping, bearing precious Seed*, Psal. 126. ult. *But now he comes again rejoycing, bringing his sheaves with him.* And he learns by this, that his fasting, and prayers, and self-denial, though sharp and difficult, yet will quit the cost at the long run. He hath a natural faith to believe his pains for the Earth will pay his charge, and make him merry once in the year; and he hath a spiritual faith, to believe his pains for *Heaven*, will bring much greater, surer, and sweeter gains. Drudging at the harrow, that's sharp; but sweeping down the wheat, that's sweet. Prayers and tears he finds to cost him dear: but Grace and glory pay him home. *The Sluggard*, Pro. 20. 4 *will not plow by reason of cold, therefore shall he beg in harvest, and have nothing.* The idle hand shall have an empty barn; he shall beg, and have nothing, when harvest comes. *Here* the idle poor glean at harvest, and get something; but O what millions of Beggars will there be at that great harvest, crying, give us of your Oyl? but they shall have nothing: the Godly Father shall not spare the ungodly Child one drop of Oyl, nor the religious Wife to the graceless *Husband*. They

who

who would now ſpare a drop of their hearts-blood to ſave their Relations; then will not, cannot, muſt not ſpare them one drop of Oyl, to ſave their ſouls, *Matth.* 25. 9

And from the *In-gathering* of his Corn he learns this Leſſon, That when his Soul is ripe and ready, God will leave him no longer in the field below, but will houſe him in *Heaven* above, and will bring him into his grave in a full age, *like as a ſhock of corn cometh in in its ſeaſon.* And if he ſee a ſtorm coming, he will make ſome haſte to ſecure him before it falls; as the *Husbandman* hurries in his corn, when he ſees danger of the rain. Thou long'ſt till thy corn be in the barn; and *Chriſt* longs till thou be in heaven. *He* is not compleat without thee, *John* 17.24. *Father, I will that they whom thou haſt given me, be with me, where I am:* haſte home my Children unto me. And at laſt, welcome O Sons of God, you have been long in coming in, but out ye ſhall never go again.

5. The fifth Leſſon the *Husbandman* learns from his Corn is, from the *Threſhing* of his Corn. And this teaches him the *neceſſity of affliction.* *He* ſees that Corn in the Ear will do him no good, it muſt be beaten out with the Flail; though this work be painful, yet it is needful: threſhing muſt be had. Grace is in the huſk, while proſperity laſts, appears little, works little, is little: but the flail of affliction beats it out, makes it ſenſible and lively. *How*

weak

weak are we in faith, till God threſh us by ſome diſaſter or other? Gods flail comes and cryes, Come forth thou grain of Faith! and when the heart is tough, he is inforced to lay on the more and greater blows, *Iſa.* 21.10. *O my threſhing, and the corn of my floor.* At length that Grace that lay hid in the husk, comes forth; and then O the faith, the humility, the patience, the goodneſs that appears, even where little was dreamt of before! How mellow and ſweet doth a fit of ſickneſs, the loſs of a child, or a priſon make the ſoul, to whom it is bleſſed? The ſweeteſt Spices enjoy their own ſweetneſs, till they be bruiſed; then they diffuſe it, and all the room perceive their odour: and the moſt precious Saints are oftentimes hid, till they be bruiſed by the Croſs of Chriſt. Believe every creature that afflicts thee, to be *Gods flail*; and anſwer his deſigns therein. Fly not in his face like the chaff, but fall down at his feet like the good corn, *Iſa.* 10.5. *O Aſſyrian, the Rod of mine anger, and the ſtaffe in their hand is my indignation.* And God knows when it's time to threſh thee, and how many ſtrokes to give, *Jer.* 51.33. *The Daughter of* Babylon *is like a threſhing floor: It is time to threſh her.* Let him alone when and how long to threſh his corn. An hard heart will not be cured with a little labour. How many workmen hath God tired out upon thy heart? Repent betimes, leſt thou be threſht for ever.

6. The

6. The ſixth Leſſon the *Husbandman* learns from his Corn is, from the *Winnowing it*: And therefore he learns the *reaſon of temptation*, Luke 22.31. *Simon, Simon, behold Satan hath deſired to have you, that he may ſift you as wheat.* What, an heap of grain ſeems to lie in the Barn? but when a ſtrong wind comes, it parts it, and leaves the corn in a little room. Juſt ſo the number of religious perſons looks great ſometimes. Then God ſuffers Satan to raiſe a wind of perſecution, and that doth ſo ſift and fan them, that they prove but few, that are faithful to the death: the greatet half was chaff, too light for the tryal, and they are blown away. O Sirs, God will have clean wheat for *Heaven*; not a tare that muſt come there.

Yea, in the hearts of Gods own people there is a great heap, but it's grace and ſin together. When they are tryed, the grace will be found but little, and the ſin great. As in that caſe of *Peter* above. There appeared a fair ſhow on the floor, but it was wheat and chaff together; and upon the winnowing of *Peter*, his faith and courage went into a little room, and there was much chaff in him. But the ſtronger is the wind, the cleaner is the corn; and ſo the *ſharper* the tryal is, the *purer* it leaves them that are upright in heart. This temptation made *Peter* the healthier, and the better while he lived: and you may obſerve his future courage made ſignal amends for his former cowardize. And uſually one time or other, Jeſus Chriſt comes

comes with his fan in his hand, and doth throughly purge his floor, and then gathers his wheat into the garner, and burns the chaff with fire unquenchable. And such Lessons as these the *Husbandman* learns from his Corn.

SECT. III.

§. 3.

Lessons from his Flocks.

III. THe Third Book wherein the *Husbandman* may learn something of God is, *from his Flocks*. The dullest of Cattel may teach their Master somewhat. *The Oxe knoweth his Owner, and the Ass his Masters crib, but my people doth not know:* See the *misery* of poor man, that must go to School to the Oxe and Ass; yet behold the *felicity*, man that learns somewhat from the meanest creatures. It's sad, that we have need to learn of them: it's well, we have the art to learn of them. The greatest of men may learn from the least of creatures; and the silly *Ass* may reprove a Prophet, when God sets in with it.

1. The first Lesson the *Husbandman* may learn is, from his *Oxen*. And there he learns,

1. *Patient industry*. He observes his Oxe that's ignorant of the will of God, or the reward of *Heaven*; yet day by day works till he

be weary, keeps his place and furrow, though it toil him every ſtep, carries his yoke without grieving at it; and ſuffers the ſharp viſits of the Goad without renitency or oppoſition; and expects nothing but food for his labour. And this inſtructs and quiets the *Husbandman* in his painful Calling. *He* knows he hath as much reaſon to work *for God*, as his Oxe hath to work *for him*; and that he expects a far greater reward, and therefore he is content to weary himſelf day by day; he keeps in his place and furrow, though his idle neighbour would tempt him out to vain company. *His* yoke is ſomewhat heavy, but he knows it will grow lighter by bearing it in his youth: and though he feel the goad of domeſtick afflictions ſometimes *in his ſide*, yet he frets not, but mends his pace: a night will come at length, when the weary are at reſt.

2. *He* learns hence *Juſtice to his painful Miniſter*, 1 Cor. 9. 9. *It is written in the Law of Moſes, Thou ſhalt not muzzle the mouth of the Oxe, that treadeth out the Corn. Doth God take care for Oxen? or ſaith he it altogether for our ſakes? For our ſakes, no doubt, that is written, That he that ploweth, ſhould plow in hope.*—— The Oxe gets thy corn, and thou giveſt him ſome of the ſtraw at leaſt. And thy careful Miniſter, whoſe charge is weighty, and whoſe pains are great, hath as good a right to thy *Earthly* things, as thou haſt to his *Spirituals*. The *Husbandman* therefore that fodders his Oxe, will not ſtarve his Miniſter; and therefore what

what the Law allows, or his own heart hath purposed besides, he supplies him with all possible speed and alacrity. *He* knows in feeding his Oxe he feeds his own body and children; and in supporting his Minister, he feeds his own soul, and the souls of his.

2. The second Lesson the *Husbandman* may learn is, from his *Kine*; from whom he learns *daily fruitfulness*. He sees they pay their tribute every day, yea, twice a day to him: *And* therefore will he every day pay his tribute unto God. The *better* pasture he brings them to, the *more* milk they bring him home; whereby he learns, that the greater stock or estate he hath, as he pays more rent to man, so he ought to pay more thanks and fruits unto God. *He* trembles, lest his soul should prove like *Pharaoh*'s lean *Kine*, Gen. 41. 19. *That devoured the fat, and continued lean.* It is leanness that makes them ill favoured, and there's no uncomeliness like unproficiency. *A* lean soul under fatting means, is an ill favoured sight. *He* considers that if once his Kine grow fat and not fruitful, the next *Range* will be the *Shambles*: and thence he concludes, that outward fulness, with leanness in the soul, is the surest preface to destruction; and therefore he earnestly deprecates the sin of barrenness, and strives in his place, to bring forth fruits meet for repentance. O how many may God bespeak, as he did those, *Amos* 4. 1. *Heart he word ye Kine of Bashan?* Fat estates, and fat at heart; whom Gods boun-

fee

feeds a while, and whom his Juſtice will cut off for ever. Better for ſuch they had been in the place of their pooreſt Tenants, yea, in the condition of their very beaſts that periſh.

3. The third Leſſon the *Husbandman* learns from his Flocks is, from the *Horſe*, and that is the *miſery and danger of ignorance*, Pſal. 32.9. *Be ye not as the Horſe or Mule, which have no underſtanding; whoſe mouth muſt be held in with bit and bridle.* The ignorant *Horſe* is ridden any whither: and the Devil may ride the ignorant ſoul to hell, and he not know whither he is going. O let the *Husbandman* therefore make a ſtop oftentimes, and examine, whither am *I* going? *Am I* in the way to heaven or hell? *Alas*, the faſter *I* go, the ſooner *I* ſhall be at my journeys end; and what if that be hell? Well therefore, *I will ſeek Knowledge as ſilver, and cry after it as for hidden treaſure*, and eſpecially of my ſelf, and of my eternal eſtate; that while *I* know my houſe, and grounds, and cattel, *I* may not be ignorant of my own ſelf. *Alas*, if this *Horſe* knew his own ſtrength, he would never be uſed as he is; neither wouldſt thou be ridden at the Devils pleaſure, if thou didſt underſtand thy ſelf: unhorſe Satan then quickly from off thy ſoul, and let Chriſt and his holy Spirit have the guidance of thee; ſo ſhall every ſtep thou takeſt be towards heaven, and though thy load be heavy, yet death will eaſe thee of it.

Nay,

Nay, the *H*usbandman that's apt to learn, learns ſomething from all his furniture. *His* bridle teaches him the need he hath of temperance and wiſdom. The ſpur ſhews him the need he hath of afflictions now and then. The ſhaking of his whip preaches to him the benefit of divine threatnings. *A*nd the eaſe and uſe he hath with this creature, ſhews the care and goodneſs of his Creator to him.

4. The fourth Leſſon the *H*usbandman learns from his Flocks is, from the *Sheep*. And from them,

1. *He* learns *Meekneſs*. *He* ſees the meekneſs of his Saviour, and may learn meekneſs for himſelf. For Chriſt, *Iſa.*53 7. *As a ſheep before her ſhearers is dumb, ſo he openeth not his mouth.* You ſee how patiently the ſheep parts with her fleece, when you call for it: Chriſt's life was his fleece, and as meekly did he part therewith. You ſee the innocency, mildneſs and uſefulneſs of your Lambs: Behold, the Lamb of God, he was far more. The Lamb hath no armour but patience in the midſt of Wolves, and ſo was Chriſt brought as a Lamb to the ſlaughter: yet he was a *Lamb without blemiſh*, 1 *Pet.*1.19. fair without, and found within. What more uſeful and profitable every part of the Sheep is good for ſomething poor men cannot live without them. Jeſus Chriſt is an uſeful Commodity. They that know themſelves, cannot live without Jeſus Chriſt. *A*nd here the *H*usbandman hath a caſe

casion to contemplate the death of his Saviour. He submitted to it *without resistance*: You raise not the Town to kill a Lamb.

2. *Without desert.* The Lamb dyes for no fault of his own, but for others good: So did our dear Redeemer. Behold, the *Wolf* is in fault, and the *Lamb* must dye.

3. *Without repining.* The Lamb looks chearfully on the slaughterer. Christ Jesus was torn like a *Lamb*, that could have torn them like a *Lion*; but instead thereof he prays and excuses for them; *Father, forgive them, they know not what they do.* And all this the Husbandman should, as he is able, apply to himself, to teach him meekness both from that Lamb of God above, and from his own below.

And 2. He is minded here of the *dangerous strayings* of an unregenerate condition, *Luk.* 15. *What man having an hundred sheep, whereof one strayed*, &c. *Isa.* 53. 6. *All we like sheep have gone astray.* He finds that his Sheep by straying, looseth pasture, fleece, and life at last; that there is no safety out of his field, and flock; and then he wonders that ever he was sought and found: and in lieu of that mercy, he makes after the child, servant, or kinsman that is run from God, and uses all his art to reduce him. And it is observable, that the word for Sheep, both in *Hebrew* and *Greek*, signifies *meekness* and *straying*, the Lessons that the Husbandman would learn from them But this is but a small part of what *Jacob* and *David* learned, and the Husbandman might and would learn from his

צאן of יצא to go forth כבש of subduing, because they are easily subdued. πρόβατον ἀπὸ τοῦ προβαίνειν. to erre. Ἀρνὸς hence, ἀρνέομαι to deny for fear: *Mr. Poger.*

Sheep, but that the Shepherd hath taken them out of his hand, who having no other Book to learn in, ſurely, learns the more in this.

5. The fifth Leſſon the Husbandman doth learn is, from his very *Swine*; in whom he beholds the *filthineſs of a ſinner*, whom Chriſt himſelf calls no ſets, *Matth.*7.7, *Caſt not Pearls before Swine.* The Husbandman obſerves, that all the ſtudy and care the Swine takes, is for his belly, to ſatisfie his brutiſh appetite: He works not as the Oxe, brings no fleece as the Sheep, nor milk as the Kine; all he does is to fill his belly. And this teaches him to diſlike that diſpoſition of ſenſual ſinners, whoſe only ſtudy is to eat, and drink, and feed their luſts. If it be a hateful quality in the Swine, it cannot be lovely in any man, but much more hateful: And therefore he reſolves to eat that he may live, and that for God; and not to live, that he may eat. And more particularly, he learns from the Swine the danger of *relapſe* into a courſe of ſin, and the difficulty of leaving ſin, till the nature be changed. The Proverb is known, 2 *Pet.*2.22. *The Sow that was waſhed is turned to her wallowing in the mire.* How ſadly and truly doth this ſet out the unregenerate ſinner. He comes to the means of Grace, and thoſe ſhowers do waſh him; he comes among good company, (the Swine may get into the Parlour) and that ſmooths him again. Reſtraining grace pins him up, but after all, his filthy Swiniſh nature remains, and the next puddle he

he comes to, he wallows in it again. O the endleſs labour that our God hath with us, before we be clean! And alas the worſt filth is ſweet, in compariſon of ſin, for that's the Devils excrements, and ſo moſt abominable, if our ſpiritual ſenſes were exerciſed to diſcern good and evil. It were better to tumble in the ſink, than in thy filthy ſins. A Swine is a cleanly creature to a filthy ſinner. Admire then the grace and goodneſs of God that hath chang'd thy nature, and of a Swine made thee a Son. And beware thou come no more into the mire, leſt inſtead of being cleanſing in the blood of Chriſt, thou periſh in thine own.

SECT. IV. §. 4.

IV. THe Fourth Book wherein the *Husbandman* may learn ſomething for his ſoul, is from his *Orchard*. The word in the *Hebrew* for a Grove of Trees ſignifies alſo *contemplation*, as if a man ſhould never go among his Trees without ſome contemplation. And here in general, when he comes into his Orchard, he remembers *Paradiſe*, where he in *Adam* did once enjoy God, and where by eating the forbidden fruit he loſt him. And this comes in well to qualifie that delight he takes among his Trees. It is ſaid, that our Father *Adam* did

Leſſons from his Orchard.

אשרה a Grove, of אשר to behold or contemplate. Mr. *Peter.*

never look towards *Eden*, the *Paradiſe* whence he was caſt, without a tear, to think of the happineſs he had loſt, and the evil he had committed. *H*owever, the *H*usbandman hath many an aking heart hereupon the ſad remembrance of his ſin and fall, and thereupon he examines, whether the guilt of that ſin be pardoned to him, and whether the heart and ſtrength of it be broken in him. But the more particular Leſſons he learns in his Orchard are.

1. From the *variety and kinds of Trees* and the fruits thereof. *H*e obſerves the *diverſity*, and *choice of Chriſtians, and of their graces*, ſhadow'd out in that, *Cant.* 4 13. *Thy plants are an Orchard of Pomgranates, with pleaſant fruits, Camphire with Spikenard, Spikenard and Saffron, Calamus and Cinnamon, with all Trees of Frankincenſe Myrrh and Aloes, with all the chief Spices.* Here's Chriſts Orchard; every Tree a Saint, and every Saint variety of ſweet taſting and ſweet ſmelling graces. Ah Lord, ſayes the *H*usbandman, what plenty is here for me, but what ſcarcity have *I* for thee? What a brave ſight is a fair Orchard with well-ordered Trees, and each filled with fruit? *H*ow much fairer a ſight is a Congregation of fruit-bearing Saints, that bear the Fruits and Spices that God loves? What delight doth the *H*usbandman take in his Orchard; and O what delight would your God take, to walk with you in your houſes, and to walk among us here in this houſe, if every Seat here were filled with a

row

row of fruitful Trees! he would pluck our ripe fruits and graces, and take them to *Heaven* with him: he would prune and purge us, that we might bring forth more fruit. And what, muſt young Trees and others, that bear nothing, be caſt into the fire? No, the *Husband*-man waits upon them with patience, and ſuffers many a Tree that bears nothing grow in hopes; but if no induſtry or patience will cure them, then up they go, and to the fire. And ſo doth God bear with young ones in hopes, and looks for little ſervice from little ones, and fences and waters many a Tree, that yet brings no fruit; but this is in hope, that their after-diligence will pay for all. But if a man promiſe little, he comes as *Luke* 13.7. *Behold theſe three years I come ſeeking fruit on this fig-tree, and find none, cut it down; why cumbereth it the ground?* How near thou haſt been to ſtocking up, none knows but God and Chriſt, who hath diverted the blow many a long day. But if no courſe will make them fruitful, then *the axe is laid to the root of the Tree, and every Tree that bringeth not forth fruit, ſhall be hewn down and caſt into the fire.* They which are not good for fruit, ſhall be good for fuel. By the leaning of the Tree, he knows which way it will fall; and by the leaning of his own heart towards *Heaven*, he truſts it will fall thither.

But eſpecially the *Husbandman* in his Orchard thinks of *Chriſt and his ſweetneſs*, Cant. 2.3. *As the Apple-tree among the Trees of the Wood, ſo is my Beloved among the Sons, I ſat*

down under his ſhadow with great delight, and his fruit was ſweet to my taſte. All the Trees of the Wood muſt give place to the Apple: and all creatures muſt ſtand aloof from Chriſt. *His* ſhade and fruit are both ſweet. O what a treaſure, thinks the *Husbandman*, have I of my Saviour! and thereupon he taſtes this Apple of *Paradiſe*; and as by an Apple, death came into the world, ſo by this Celeſtial Apple, he recovers life again. O the ſolace the poor *Husbandman* hath under Chriſts ſhadow in an Ordinance! O the ſweetneſs he taſtes from his ſpirit! *And* ſo he returns into his houſe full of Chriſt, and earneſtly preſſing him upon others.

2. The ſecond Leſſon the *Husbandman* learns in his Orchard is, from the *Planting* of his Trees, and hereby he underſtands the *Nature of regeneration*, Rom 6. 5. *For if we have been planted together, in the likeneſs of his death.* *He* ſees the Crab-tree ſtock muſt be cut off, and then into it muſt the Scion be ingraffed and inoculated, before it can be an *Apple* in his Orchard: Whereby the *Husbandman* learns, that the old man in him, though it cannot be ſtockt up by the roots in this life, yet it muſt be cut off by compunction, humiliation, and mortification; and the new man ingraffed into his heart by vivification, faith, and renovation: Whereby he concludes, I muſt live in another if I would live for ever, *Gal.* 2. 20 *I am crucified with Chriſt: Nevertheleſs I live, yet not I, but Chriſt that lives in me.* *As* if the Crab-tree

ſtock

ſtock ſhould cry out, I am cut off; yet I live, but not I, but the Scion that is planted in me. Old *Adam* cryes, I am wounded and killed, nevertheleſs I live; yet not I now, but Jeſus Chriſt, the ſecond *Adam*, lives in me. And he ſees, that till this work of ingraffing be over no fruits are to be ſeen but Crabs. And thence he gathers, that till that change be wrought within, no man can bring forth fruit acceptable unto God: All his beſt works are but meer Crabs; or the Fruit cannot be better than the Tree; and therefore he is reſtleſs, till this work be done in him; he reads, he inquires, he prays, he hears, he is never quiet, until he alſo be renewed in the ſpirit of his mind, and be made like that Tree, *Jer.* 17. 8. *planted by the waters, whoſe leaf ſhall be green, neither ſhall it ceaſe from yielding fruit.*

3. The third Leſſon the *Husbandman* learns in his Orchard is, from the *Pruning* of the Trees; and there he learns the *danger of proſperity*, and the *Mercy of croſſes*. He ſees that when there are too many branches, there is too little fruit; and where the top is too big for the root, there's danger of being wind-fallen. And this he conſiders well, and receives inſtruction. He likewiſe hath found, that the pruning of the Tree hath uſually made it better, and that which ſeemed to *hurt* it, hath *helped* afterward. And the Lord hereby teacheth him the danger of abundance, and the bleſſing of the Croſs. He learns that an high eſtate is more

dangerous, and leſs fruitful than a mean; that if God had ſuffered him to grow bulky, it would have been worſe for his ſoul. He ſees that pruning is as needful as fencing, and therefore can bleſs God, when he takes away a *Cow*, as well as when he ſends him a *Calf*. When fleſh and blood cryes, O I am cut, I bleed, I am undone, Faith ſings, *Bleſſed be the Name of the Lord.* Any man can ſay, when the Lord gives, Bleſſed be God; but to ſay from the very heart, Bleſſed be God, when he takes away; that a good man only can ſay: yea, one that feels real benefit in his ſoul by his loſſes, he knows his heavenly Phyſitian takes no blood from him, but what was putred, and did him hurt; lop'd off no branches, but what were ſuckers, and did run away with that ſap, which would have produced fruit: and thereupon he is, in cold blood, humbly content, and thankful, for that which others fret at, and get nothing. Nay, if God prune off a child, that lay nearer his heart than Chriſt, or than it ought, he is dumb, he opens not his mouth, knowing, that God hath done nothing without reaſon, which he hath done: and concludes, all's for good, firſt or laſt. *He* hath read that, *Iſa.* 5. 6. and conſidered it well, where God threatens his Vineyard, *it ſhall not be prun'd nor digg'd*; and the next news is, *there ſhall come up bryars and thorns, and the clouds ſhall rain no more upon it.* Therefore our wiſe *Husbandman* is afraid of proſperity, as others are of troubles, and welcomes croſſes as kindly as others do benefits.

4. The

4. The fourth Leſſon the *Husbandman* learns in his Orchard is, from the harmleſs Choriſters there; I mean the *Birds*, that are ſinging there. *And* from thence he learns,

1. *Chearful dependance on God.*

Aves canoros garrulæ fundunt ſonos
Et ſemper aures cantibus mulcent ſuis.

For he ſees the poor Birds of the air, when they have broak their faſt, know not where they ſhall ſup, and yet they ſing, and fly abroad without a carking thought, and find meat in due ſeaſon at the hand of God, *Matth. 6. 26. Behold the Fowls of the Air, for they ſow not, nor reap nor gather into Barns, yet your heavenly Father feedeth them. Are ye not much better than they?* How merry are they with a little! and why ſhould I be ſad that have much more? *Are* theſe ſo ſweetly provided for, that neither ſow nor reap? Much more may I truſt in God, that both ſow and reap: Can they ſing and rely on providence, that have no Barns of their own? How much more may I reſt in the Lord, and bleſs his Name, that have Barns, and ſomething in them? Shall they ſing among the *branches*, *Pſal.* 104 12. *And* ſhall *I* pule and pine among *my children?* They can take a time to provide, and a time to ſing; ſhould not *I* find a time then, to praiſe God each day, as well as a time to provide for my ſelf? Yea,

2. The *Husbandman* hence takes *incouragement to Prayer.* He obſerves, that the eyes of all wait upon God, and *he ſatisfies the deſire of*

of every living thing, Psal.145.16. And there-
upon he grounds somes hopes, that God will
satisfie his desire, especially when he perceives
that God *gives an ear to the Ravens when they*
cry, Psal.147.9. Now sayes he, will God hear
the Fowls of the air when they cry, yea, even
the Raven, that is an unreasonable creature,
an † unclean creature, an unmerciful creature
† Levit.11. 13, 15. to other Birds, an inauspicate creature, a * very
* Isa.34.11. emblem of Gods curse, that hath an hoarse
voice, unapt of all others to move pity, nay
that cryes but implicitely, and not directly
God: Then why may not my Gracious God
hear me, though I be ignorant, unclean, unable
to pray, and want an heart to desire grace as
ought? Why may not God hear my implicite
desires, when I can produce no better? I will
believe, *I* will pray, though *I* can but chatter
like a *Crane*, though I can but cry like the
Raven.

SECT

SECT. V. §. 5.

THe Fifth Book wherein the Husbandman may learn ſomething for his Soul is, *from his Garden.* And here let us conſider what our Father *Adam* learnt there, no doubt a deal: Divines ſay, his knowledge of God was *Natural*, *Revealed*, and *Acquired.* He read God in the Creature: but the Husbandman hath the Text with an happy Comment, God in Chriſt. So that a Chriſtian *Husbandman* may now converſe with God, with great perſpicuity, and advantage, and ſee him in every flower, in every herb in his garden. It is obſerved, that the word for an *Herb* in *Hebrew*, ſignifies a Trumpet; becauſe the praiſe of God is ſounded out to us by them. O what work may a good garden, and a good heart make! It's ſaid, the reaſon wherefore *Joſeph* of *Arimathea*, and others, made their Sepulchres in their Gardens, was, becauſe there was their place of delectation, and there ſhould be their place of meditation, and the ſame garden ſhould be the comfort of this life, and the preparative to a better. In ſpecial:

Leſſons from his Garden. Gardens are the pureſt of humane pleaſures, the greateſt refreſhments of the ſpirits of man without which, building and Palaces are but groſs handiworks. *Bac. Eſſays p. 266.*

חצר an herb, or a trumpet.

1. The firſt Leſſon the *Husbandman* learns in his Garden is, from the *Flowers* thereof. *I* cannot ſay with that * Reverend *Author*, that we may learn a whole Creed out of the Lilly: but

* *Pagets Primmer, p. 128.*

but this *I* am ſure, that in ſome one flowe that's chequer'd with white and red, the *Hus* bandman may meet with the *Obedience*, *Suffer* ings, and *Sweetneſs* of Chriſt all together, wh is that *Roſe of Sharon*, *and that Lilly of the Val* lies, Cant. 2. 1. If this ſweetneſs be in thes flowers, O what is there in him, that infus'd i into them? And if a Garden be ſo raviſhing, O what is Heaven! That Paradiſe of God, where the Tree of Life is in the midſt of the Garden And then, as the Bee ſucks ſomewhat out o every flower, ſo the *Husbandman* ſqueeze ſome ſpiritual leſſon out of each flower int his ſoul. The *Roſe* teaches him the fading o his Beauty, that ſmiles one day, and withe the next, *Pſal.* 103. 15. The *Lilly* perſwade him to Innocency, and to drop, by his gracio words, *ſweet ſmelling Myrrhe*, Cant. 5. 13. Th *Cammomil* tells him, the more he is preſt dow with tryals and oppoſitions, he muſt grow th more. The *Marigold* guides him to open hi heart, in compliance with the preſence o Chriſt; and the *Hyſop* minds him of Remiſſio by his blood: *Purge me with Hyſop, and I ſha be clean.* And thus he gathers a bleſſed poſie o heavenly thoughts, and puts them in his bo ſom, and both feeds his ſenſes, and feaſts hi Soul by the ſame Creature.

2. The ſecond Leſſon the *Husbandma* learns in his Garden is, from the *watering* his Garden. And thence he learns the *benefit* *Ordinances*. He finds that his choiceſt flow muſt have water, either by the hand of man, o

fro

from the hand of God, or elſe they wither. When the bottles of heaven fail, the flowers on the earth hang their head. And this clears it to him, That inherent grace without auxiliary grace, will be green but a while. That the ſoul lives by every word that proceeds out of the mouth of God. And this he finds by his conſtant Experience, that the work dayes are the ſpreading time for his Grace, and the Lords day his ſtoring time; and therefore he thinks the week long, and the Sabbath ſhort, and in his heart cries out, O when ſhall I come and appear before God? Alas! he knows, that a Garden without a fountain, or ſhowers, will have beauty or fragrancy but a while: And even ſo, he feels his ſoul to hunger for ſupplies from heaven, and the diſappointment of an Ordinance, is a ſenſible want to him; and the enjoyment therefore doth manifeſt it ſelf quickly, in his renewed beauty and vigour, *Iſa.* 58. 11. *The Lord ſhall ſatisfie thy ſoul in drought, and make fat thy bones, and thou ſhalt be like a water'd Garden.* Here I have ſet my flowers, but they muſt have water: Here my gracious God hath planted the ſweet flowers of his grace, and now I muſt ſee them watered. And though he be weary with his hard labour, yet up he riſes early, and labours hard on the Sabbath, in the heavenly trade of Religion, and comes home at night *glad and merry in heart, for the goodneſs of the Lord.* His Garden is watered, and his Graces are revived.

3. The

3. The third Leſſon the *H*usbandman learns in his Garden is, from the *Weeds* therein. *He* finds a little Garden hath many weeds, many kinds, and many of every kind; and they come up without planting, and ſpring much faſter than herb or flower. He ſees if care be not taken, they will over-top the flowers and herbs; and that it will coſt both obſervation and induſtry to pluck them up; and when at length, the Garden is rid of them, and is clean and fair, yet they will peep up, and ſpring again, and renew his trouble over again, and this endleſs buſineſs he hath with it, only the winter helps him, and pinches theſe weeds at the roots: but yet in the ſpring they revive again, and give him the ſame trouble he had the year before. And this teaches him the *Difficulty of a clean heart*, and the induſtrious life of a ſerious Chriſtian: He finds his Garden *within*, as bad as his Garden *without*. What variety of ſinful motions and affections are riſing there? *Divers*, that he knows not whence, nor how they come. How ſpeedily have ſome luſts got a head? His pride hath ſprung faſter than his humility, by the half. His paſſion is at a great height, in compariſon of his patience. He wonders at the ſtrange growth of his corruptions; he concludes, that without a ſpeedy and effectual courſe his Garden will be a Wilderneſs; and therefore he awakens watchfulneſs, and falls to ſerious mortification, repentance, and reformation of his ſpiritual eſtate; he gets to his knees, prays and weeps over his evil deſires,

purſues

purſues them into every corner, and at length hath a clean heart created in him, and hopes now all is well: The old man is dead and gone; but ere long he deſcryes that he was but aſleep; his corruption returns and exerciſes him in the ſame trade he was at before: Till ſome happy affliction comes, and that with Gods bleſſing doth break its heart, and Death at length puts an end to this weary life. *Faith is a Roſe*, that grows between two Nettles, *Preſumption* and *Deſpair*. And ſo *Humility* and *Patience*. Every Flower hath two Weeds, two extreams about it, which are like to grow with them, but muſt not grow over them. And this is the good Husbandmans task. His Garden finds him work to weed as long as he lives.

7. The fourth Leſſon that the *H*usbandman learns in his Garden is, from his *Bees*. He ſits down by his Bees, and ſees their carriage. He obſerves, they are ever buſie, either fetching materials without, or working them within; they hate a Droan: they ſeem to delight in their work, they grudge not to fulfil their place, they are moſt induſtrious in getting, moſt curious in keeping, and moſt provident in ſpending their wealth and proviſion. And hence again he learns *Diligence in his Calling*, and ſo away he goes and imployes his ſtrength moſt willingly therein, and repines no more at his lot: He is loth to be idle any time; if he be not labouring with his hand, he is travelling his mind; and indeavours to be ever doing or receiving good. *He* invents, and finds imployments

ployments for every one in his family; and except infants that make work, he will have all the reſt *do* ſome work or other, that there may be honey in the hive in winter for them to live upon. And this he doth in obedience unto God. He reſorts to his Bees at the next leiſure, and falls to his Book again. And there he takes notice, that the Bee gets ſomething out of every Flower, viſits them for a little while, but dwells upon none; yea, the very weeds afford her ſomething: but ſhe reſts no where, till ſhe return to her Hive, there is her place. And thence he learns the *unſatisfaction of the creature*, and that God and Heaven are the only reſt of the ſoul. It muſt ſometimes fly abroad in the world, but there it extracts what ſpiritual ſweetneſs will be gotten from both Flowers and Weeds; but it cannot reſt till it return to the Ark, to God alone, who is the Center and refuge of the ſoul.

The Bee ſucks Honey from the bloſſoms, even of bitter Almonds: So ſhould we ſuck ſweet experience out of bitter afflictions.

The *H*usbandman is angry at himſelf, that he cannot, as well as the Bee, ſuck ſome advantage out of the weeds of others evil examples and actions, which he daily ſees; but he is ſo far from ſucking poyſon from the objects of goodneſs. In a word, his Bees do feed him more and more conſtantly with ſweet leſſons and inſtructions, than with their ſweeteſt honey.

SECT

SECT. VI.

VI. THe ſixth Book wherein the *Husband-man* learns ſomething of God is, *his Houſe*. And though he ſtudies to be chearful at home, and be too weary to learn much; yet he ſteals ſome notes, and gathers inſtructions now and then in his habitation, though he have no Study but the fire-ſide. From the loving obedience of his Wife, he learns the like carriage to Jeſus Chriſt, his heavenly *Head* and *Husband*. By the diſobedience of his Children, he is minded of his own unto God his heavenly Father, and laments them with grief. The frowardneſs and follies he ſees in them, do bring him to remember his own at their age, which otherwiſe he had forgotten; but their eaſie reconciliation after falling out, convinces and perſwades him to be a child in Malice, though he would be a man in Underſtanding: nay, he admires at the *Providence* of God, that ties their infant tongues till they have ſome underſtanding, elſe many a fooliſh word would they ſpeak. And by ſeeing their full dependance upon him for meat and clothes, and his readineſs to give them what they want, he learns the like dependance upon God his heavenly Father for all, and truſts that he will much more give ſpiritual things to him, that humbly craves them of him.

§. 6. Leſſons from his Houſe.

By the readineſs of his Servants, he is convinced into the like, to the commands of God; and often hath occaſion to conſider how much Gods ſervice is beyond his. The heat of the fire often preaches to him the intollerableneſs of that fire that is never quenched. And being ſo comfortably in the Chimney, which would be dangerous in his thatch, teaches him the excellency of true zeal in its place, and the danger of zeal when it is out. He obſerves few meats are good and wholſome without ſome heat from the fire; and thence gathers, that no duty or work is right good without ſome zeal therein. The fowlneſs of his Rooms do ſhew him what need his heart hath of cleanſing; and each part of his furniture doth furniſh him with ſome celeſtial leſſons, each one worth all the eſtate he hath. But more eſpecially.

1. From the *Inconveniences* of his Houſe he learns, *the miſery of his eſtate on earth*. Here is my houſe, ſayes he, but alas the room is ſtrait, the air cold, the ſtructure rotten, dirty without, and empty within. Thus all that is in this world is lame and imperfect; no profit without pain, no pleaſure without ſting, no honour without peril: vanity, and vexation of ſpirit, I find to be written, yea, intail'd on all ſublunary things; now who would be fond on ſuch a life! who would chuſe ſuch a portion? If this be the World, give me Chriſt. One Chriſt is worth many Worlds. But then with theſe add the conſideration of ſin, that every day be-

ſets

sets me: such an house, and such an heart; such miseries without, and such wickedness within; and then, who would live in such a World, that could get fairly out of it; or fall in love with dirt and sweat, that believes an heaven, and hath any title to it? Thus all the Husbandmans inconveniencies are mortifying; and make him very indifferent to live in a World that is so much his Step mother; and he still looks up and cries, O when shall I come unto thee! he comes home weary, but this bears up his spirit, *That there remains a rest for the People of God.*

2. From the *Conveniencies of his House* he learns, *the blessedness of his estate in Heaven.* Here is my comfortable habitation, neat rooms, handsome furniture, healthful air, pleasant situation, my lines are fallen in pleasant places, praised be the Lord: but this is but a Tabernacle, not my setled place; an earthly tabernacle, this house was made with hands, but yonder above I have an house made without hands. These my conveniencies are mixt, but there they are abstract and without mixture. That house I am going to, is great without coldness, high without danger, full without thronging, rich without vanity, ancient without decay: no need of repairs, no danger of fire, no fear of being put out. There shall I have my Children about me without crying, my Wife without sickness, my Servants without trouble, where there is eternal musick, eternal feasting, eternal happiness. O that my work

were done, that I might go yonder! This is but my Winter houſe, O yonder above is my Summer parlour: yet a little while, and I ſhall inhabit (though moſt unworthy of it) as good an houſe as my Landlord. My fine is paid by my Saviours blood, poſſeſſion is taken in my name by a ſure Attourney, and the rent will be nothing but bleſſing and praiſing the God of heaven to eternity. Thouſands are waiting to welcome me to houſe, Chriſt himſelf will let me in, and but one life between me and a Palace. And now, what though I toil and ſweat here a while, when my reverſion falls I ſhall live like an Angel; and then farewell my Plough and Cart, I ſhall ſow or threſh no more, my weary dayes and careful nights farewell: there's no husbandry in heaven, there is the harveſt of all my prayers, where Chriſt ſhall be *All in All*. And the poor *Husbandman* doth much comfort himſelf with theſe hopes. And we cannot better leave him than here, whither this Leſſon hath brought him. And this is the *ſixth* point, to wit, the Leſſons which the *Husbandman* may learn in his calling

Object. *Perhaps you'l ſay, I can never learn theſe things, I am weak and ignorant, how ſhould I acquire theſe things?*

Anſw. Though thou art no Scholar, yet thou art Chriſts Scholar: and if there be firſt a willing mind, thy work is half done. A dull Scholar with a skilful Maſter may make ſhift, *Pſal.* 32. 8. *I will inſtruct and teach thee, I will guide*

guide thee with mine eye: nay, God hath particularly profeſſed to help the *Husbandman*, *Iſa.* 28.26. *For his God doth inſtruct him to diſcretion, and doth teach him.* Do but your beſt, keep open the eye of faith to ſee things unſeen, pray for skill, and fall to practiſe, and it will come. The ſweetneſs will pay for the difficulty: he that turns earth into heaven, hath an heaven upon earth. And ſo you have the ſixth head.

CHAP. VII. CHAP. 7.

The Husbandmans Graces.

SECT. I.

I Proceed in the ſeventh place to preſcribe to the *Husbandman* the *ſpecial graces* he ſhould get. Without Grace the beſt Calling in the World will be unedifying and uncomfortable. Gods *Graces* in a Calling, are the *Grace* of a Calling. True Grace can make the loweſt condition happy, and Sin can make the higheſt miſerable. Without Grace an *Husbandman* may be undone, when an Angel

The Husbandmans Graces.

without Grace falls, though he were in heaven. And of all men he had need of it, left he be a *drudge* on earth, and then a *brand* in hell. The Ox he drives will be in a better caſe then he, if he live and die without the true fear of God; for that hath meat, and drink, and work; but no care, or grief, nor account to make: and the *Husbandman* that knows not God in a ſaving manner, hath work, and meat, and withall cares, and troubles, and a ſad reckoning to come. O that the *Husbandman* were but acquainted with *Jeſus Chriſt*, and with his own true ſtate! he needs not envy the greateſt Prince, if he have but *Chriſt in him, the hope of glory.* But though the *Husbandman* muſt have every Grace, true Grace comes all together, the new man hath all his members yet I ſhall more eſpecially recommend theſe *ſeven* following *Graces* to the uſe of the *Husbandman.*

SECT. I.

§. 1. His Patience.

I. THe firſt Grace neceſſary for the *Husbandman* is *Patience:* he cannot live comfortably without it. 1. *He* muſt have patience *to wait*, Jam 5.7. *Be patient therefore, Brethren, to the coming of the Lord. Behold the Husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain.* And *Cle-*

ment

mens is of opinion, that the Apoſtles *James* and *Jude* were *Husbandmen.* Well, we ſee here the *Husbandman* hath need of patience, long patience to wait for the fruits of the earth. Many a long day and night there is between ſeeding and harveſt, and yet he is not in deſpair, he waits and hopes harveſt will come at length. The Heavens they frown upon the Earth, the Corn mourns, the Graſs withers, but yet he waits with patience upon God. He knows the bottles of heaven are in a good hand, and therefore relyes on God, and does his duty. His ground is ſometimes choak'd for Rain, and ſometimes again choak'd with overmuch Rain: But he frets not at all, but quietly waits on Gods pleaſure. He goes into his Barn, and ſees his Corn almoſt gone, and then goes into the Field, and there its ſlow in ripening. He looks into his purſe, and there's no money; and now his patience is tryed. Yet in this caſe he conſiders the wiſdom and providence of God, and arms his mind with patience till harveſt comes; and then ſometimes exceſſive Rain keeps him and his Corn aſunder, week after week; and when it comes, ſometimes the poor yieldance of it utterly diſappoints him, ſo that he hath need of patience to laſt another year; by that time his borrowed Corn is paid, and his Ground ſeeded, his ſtock is almoſt gone. And therefore the Husbandman hath need of patience, great, long patience, patience to wait.

2. He muſt have patience *to bear.* He meets

with a dear bargain, a hard rent, heavy taxes, tempests without doors, and storms sometimes within. But this is his cloak to bear off all weathers, this is his harness he dare not go without: If he fret, it will gall him worse; and he is then undone when the back of his patience is broken. His provocations are many, his neighbours wrong him, but he licks himself whole by his patience; his sevants are surly, his children oft displease him, yea, his wife sometimes lets fly her tongue against him: but he hath his armour on, he knows they have *little* wit to provoke him, but he thinks he should have *less*, alwayes to observe it. According to that, *Eccles.*7.21. *He takes not heed to all words that are spoken, lest he hear his servant curse him.* He finds a time to acquaint them with their duties and miscarriages, and bears what cannot be helped with patience. Alas, his whole life is a trial and exercise of this grace. He works hard, and fares hard, and lodges hard, but patience is the pillow he lies on, the only boots he hath to ride with in the mire, yea, the horse he rides on; the linnen of his every day clothes; its all the table-cloth and napkin he uses; in a word, its the very food he lives by. And therefore as ever you hope for comfort in this calling, labour for this grace of patience, meditate of it, pray for it; when it fails renew it; study the precept, plead the promise; consider that grand pattern of patience, our Lord Jesus Christ. And oft think that there is more real good in it,

than

than there is evil in that which tryes it: That you are in a better condition, when you have patience under a tryal, than if you were without the tryal. And seeing you posses but little in the World, resolve to *posses your own souls in Patience.*

SECT. II.

§. 2. His discretion.

II. THe second Grace necessary for the Husbandman, is *Discretion.*

1. In his *affairs*, Isai. 28. 25. *Doth the Plowman plow all day to sow? Doth he open and break the clods of his Ground? When he hath made plain the face thereof, doth he not cast abroad the Fitches, and scatter the Cummin, and cast in the principal Wheat, and the appointed Barley and Rye in their place?* Here you see the holy Ghost himself guiding the Husbandman in his Tillage; he should be wise to manage his business in due season and order. And then, *vers.* 27. *The Fitches must be beaten out with a staff. Bread-corn must be bruised,* &c. And even this discretion must be taught of God, so saith this Scripture, *vers.* 29. *This also cometh from the Lord of Hosts, which is wonderful in counsel, and excellent in working.* He doth well therefore to be inquisitive of his elder neighbours, but he must not neglect to ask this skill of God, who is wonderful in counsel.

And

And then he finds that wise forecasting is as necessary as working, that things may be done in their place that he neither entertain confusion nor idleness; but that businesses may fall in one after another, and still there may be time for religious duties. And thus a good man orders his affairs with discretion.

2. He must have discretion about his *Family*; that he may therein be neither a *Tyrant* nor a *Cypher*; that he may educate and dispose his children with that prudence and circumspection he ought. Discretion also to correct in prudence, not in passion, and to season sweet lessons (as God doth) to sharp lashes; to keep them at a sufficient distance, and yet not discourage them, to preserve his authority in his cheerfulness, to chuse fit Callings for them, or Matches when they are ready, and unload them from him at least with good counsel. There is nothing harder, than for an ingenuous man to command due reverence in his house. And therefore the wise *Husband* man considers, that if his authority in his house be gone, he is buried alive; and the life of a slave will be better than his, that hath all the charge and none of the rule. And this can never be obtained by imperiousness, or correction, but by discretion.

3. He must have discretion for his *estate*; that he may neither live above it, nor below it. That in his clothing, house-keeping and spending, he may neither be guilty of pride nor baseness. *His* incomes are not great, as the

herefore that *Stateſ-mans* Rule, that the or- Sir Fr. Bacons Eſſayes.
inary expences of him, who would keep even with the world, muſt be but one half of their ncome, and of him that would thrive, but the hird part thereof, I ſay, this Rule ſtands him little ſtead. If he can pay his Rent and axes, feed and cloath his family, you ſhall not ear him complain. But if with all he can early lay by a little towards the better edu- ation or diſpoſal of his children, then you all hear him ſing. Well, all the diſcretion hath is needful thereunto, *Partly* to take ch bargains that may afford a livelihood, nd yet herein he is afraid of weakening the tate of him that ſells as well as his own; *artly* in obſerving the Markets for the vend- g of his commodities and other wayes; un- ſs he will out-live his livelihood, and leave s Children beggars.

4. *He* hath need of diſcretion in *Religion*; regulate his zeal with wiſdom, to carry the llances even between his general and parti- lar calling, that he be neither *Monk* nor *latchevillian*. To know when to work and hen to pray, when to be chearful, and when were. In a word, his Family and his Farm are s Kingdom; and he hath need of Chriſtian oliticks, as well as a Prince. And what need ave ye then to ſtudy, and pray, and ſeek af- r wiſdom? Firſt, knock at Gods door, for hath bid us come to him, before we trouble y body elſe; and his word is paſt, that he ill give, and give liberally, and never up-

braid,

braid, All other means alſo muſt be uſed, eſpe-
cially deliberation and adviſedneſs. He tha
thinks much, ſhall do more than he that ca
only *talk* or *work*.

SECT. III.

§. 3. His Heavenlineſs.

III. THe third ſpecial Grace that the Hu
bandman ſhould get, is *Heavenlin*
He hath weights to preſs him down, a
therefore hath need of wings to lift him u
Both his nature and his calling would confo
him to the world; and without a Divi
principle, there's no rowing againſt theſe. I
a hard thing to be in the earth, and not of i
and to live above that which he cannot li
without. He muſt have heavenly affectio
and thoſe ſet and fixed that will do it. *Col.* 3. 2. *Set your affections on things in heave and not on things on earth.* Mark, we m
not only have our thoughts on heaven, b
our *affections*, affectionate working thoughts
without frequent and lively indeavours th
way, thy mind will be ſadly earthified a
ſunk down to a brutiſh temper, thy heart w
be where thy heels ſhould be. As he tha
alwayes converſant with Books, will have h
mind exceeding filled with Notions and O
ſervations; ſo much more will the poor Hu
bandma

andmans heart be preſt down, and the frame
f it bent earthward, unleſs he ſtudy this
Grace. To be earthly in earthly buſineſs, is
umane: to be heavenly in heavenly buſineſs
divine: to be earthly in heavenly buſineſs is
utiſh: to be heavenly in earthly buſineſs is
hriſtian. O therefore get thy ends alwayes,
y heart frequently ſpiritual and heavenly;
will you do two works in one, and get hea-
n and earth at once.

Look up often to the heavens, and withall
ink who dwells there, what they are doing
ere, what thou wilt be about a thouſand
ars hence, how a man ſhould do to get thi-
er, and how a man may know he ſhall dwell
ever there. No creature upon earth hath
upright countenance as man hath, on pur-
ſe that he might look up to that God that
de him, and not to the earth whereof he
made. Reſolve with an heavenly magna-
mity when thou art plowing or digging in
earth, and ſay, O earth, I am not now thy
al, by Grace I am advanced to reach after
her things than thou canſt yield me any.
re I have Pibbles, but yonder are Pearls;
e I have Clods of duſt, but yonder there
Crowns of Glory; here 'tis true are my
ſe and Children, to cheriſh and nouriſh
om I could be content to live, but that
nder is my Father, my Chriſt, my noble
nd, my true joyes, my real treaſure, my
d, and that's enough: And therefore up,
y leaden heart, and make thee wings, and

fly

fly away to reſt. *For where the treaſure is, there ſhould the heart be alſo.*

Conſider that God is alwayes in thy company, and who can be cold that lives in the Sun? Though thy imployment be mean, and thou go ſometimes into the loneſome fields of the loweſt imployments, yet having ſuch royal company, ſuch a God, and alwayes within thy hearing, within a call of thee, how canſt thou be dull and earthly? Think, would I ſit thus, and have my heart under my feet thus if ſome excellent Miniſter were in my company; what queſtions would I be asking him what converſe would there paſs between us O how much more heavenly ſhould I be, to have a heaven ſo nigh me, if not a heaven me? Put it therefore into your prayers, O ye poor Husbandmen, whoſe calling lyes that which is vanity and vexation of ſpi *Lord turn away my eyes from beholding vani and quicken me in thy way*, Pſal. 119. 37.

SECT. IV.

S. 5. His Uprightneſs.

IV. THe fourth ſpecial Grace the Husbandman ſhould get, is *Uprightneſs*. U rightneſs toward *God*, and down upright towards *men*, to live a plain, even Script

courſe. To be a *Jacob, a plain man, though he dwell in Tents.* Behold this is the Husbandmans Motto, *To be poor and honeſt.* It is a critical thing to be a Politician; but there are few criticiſmes in the ſincerity of an Husbandman. He is one that will rather loſe all he hath, than God and a good Conſcience. And this he follows, not as an heathen *vertue*, but as a Chriſtian *Grace.* He walks in the uprightneſs of his heart for conſcience ſake. This is his *Argument* with God, this is his *Bond* to men. *Lord, remember how I have walked before thee in truth*—*Iſa.* 38. 3. He cannot boaſt of many works, but he can glory in an upright walk. And this pleads with God for him, even when many infirmities accompany his actions, his heart is right. And the obſervation of this even and downright carriage of his, is as good as other mens bonds. If he verefie it, no body doubts the truth of what he aſſerts: His Motto is, *Mentiri non poſſum, Prodere nolo,* I cannot frame to lye.

If he promiſe any thing, every one believes him; for he had rather break his head than break his word. In his diſcourſe he is not elegant, but he is honeſt; and when his phraſes and expreſſions are *ridiculous*, his integrity makes them *lovely.* In his bargains, he ſtudies Juſtice, and ſtrives to do by others, as he would be done by: In a word, he is honeſt without welt or guard. And this is a bleſſed Grace, *Iſai.* 33. 14. *Who among us ſhall dwell with devouring fire?* That is, approach

proach the just and holy God. *He that walketh righteously and speaketh uprightly, that despiseth the gain of oppression——He shall dwell on high; Bread shall be given him, his waters shall be sure.* If heaven and earth can make him amends, he shall have it; he shall dwell with God on high in heaven, he shall want no bread on earth. *Mark the perfect man, and behold the upright, for the end of that man is peace.* The poor Husbandman hath lived to see the fall of many a cunning companion, that could stretch his conscience to his interest, and cogg, and swear, and lye for his gain: And them he hath seen, like a green Laurel-tree; but the curse was among his goods, and all is gone, he is not worth a groat. The little estate he hath, as it was not hastily gotten, so he hopes it will be slow in spending, and like a low house, with a good foundation, stand, when the fine house by him will have a dreadful fall, having its foundation in injustice, and its top-stone in a curse, *Prov.* 13. 11. *Wealth gotten by vanity shall be diminished; but he that gathereth by labour shall increase.*

O therefore study, strive, pray for this excellent Grace, this Compendium of Graces that will make you amiable both to God and man, and procure the blessing both of heaven and earth. Indeed this is the sinew of Society; and they who never practice it because of its difficulty, yet will pretend to it because of its excellencies. Begin then, and try

try this blessed trade, and you will find that Reason, that Comfort, that Profit thereto, that you will never leave it: You will conclude with *Job*, Chap. 27. 2, 3. *As God liveth,——all the while my breath is in me—— my lips shall not speak wickedness, nor my tongue utter deceit: till I dye, I will not remove my integrity from me.*

SECT. V.

§. 5. His Love.

V. THe fifth Grace that the Husbandman hath need of, is *Love*. Love to thy Neighbour as thy self. And this is a great word. It is not said, love him *as he loves thee*, for that may be *more* than thou knowest, or *less* than he ought: nor love him *as others love him*, for by this rule Christ himself, when on Earth, would have mist thy love; but as truly, as constantly, as effectually as your selves, though not so intensely. But thou must in thy *Judgment* think him as well worthy to enjoy what he hath, as thou art to enjoy thine. In thy *Desires* to wish him the same good things as to thy self, that when its well with him, there may be mirth in more houses than one: And in *Deeds* to do him that good, that thou desirest from him; to promote his profit next thy own, to inhance his credit, and to procure his content.

It is not said, thou shalt not hate him only, as many will say, I will neither love nor

hate them, I'le neither do them good nor hurt: but thou ſhalt love him as thy ſelf; a rule which the ignorant'ſt may underſtand, and the weakeſt remember.

And this Love,

1. Will teach the Husbandman to *give*, where there is want: for the poor hath as much right to what you can ſpare, as you have to what is neceſſary and comfortable for you. Love will argue thus; If I muſt give my Enemy meat when he is hungry, much more muſt I give to this poor Creature, that never did me hurt. Love will think, This will do him more good than it will do me hurt; and therefore he ſhall have it, yea, and my heart with it: mark, the true charity is not only when I draw forth my hand to the hungry, but when *I draw out my ſoul to the hungry*, Iſai. 58. 10. And then,

2. Love will teach the Husbandman to *Lend*, and make him really more glad to do a courteſie, than receive one. The *Good man*, *Pſal.* 112. 5. *ſhews favour and lendeth*; and you know who is called *Good-man* all about. We are apt to think it better to receive twelve pence, than to give or lend ſix: but Chriſt ſaith, *It's more bleſſed to give, than to receive*, *Acts* 20. 35. The Husbandman conſiders, that no man can live of himſelf, but one muſt be beholden to another every day; and therefore makes no difficulty to lend his Neighbour, what he can furniſh him with, whether money or other materials, and that freely

freely: God forbid that ſhould lye by me in my Cheſt, that would ſave my Neighbours life or ſtate, provided that I hurt not my ſelf to help another, but be wiſe as well as kind.

3. Love will teach the Husbandman to *forgive* both treſpaſſes, and injuries, and unkindneſſes, and this he hath need of. As *Conſtantine* cover'd his Biſhops faults with his purple robe, ſo ſhould the Husbandman his Neighbours treſpaſſes with the robe of Chriſt. They who are beſt at loving, are worſt at remembring injuries; alas, it is hard to live a day without injuring ſome body. The Husbandman muſt believe it better to receive the greateſt, than to offer the leaſt injury. Love is not exceptious, as we ſay, takes things in the beſt ſenſe, is not apt to create unkindneſs, heeds not a croſs look, or a haſty word, but gives each man grains of allowance, becauſe he knows he needs them himſelf; and therefore when the Sun is ſetting, he thinks it is time to be reconciled, and puts all wrath from him, leſt the Devil ſhould get place thereby.

Yea, 4. Love muſt make the Husbandman to *defend* his Neighbour. In his *Life*; and not go by him, as the Prieſt and Levite did by the wounded man, as though it were nothing to him. In his *Name*; and therefore when he hears a reproach upon his Neighbour, he muſt take himſelf bound to vindicate him, as far as he can, as knowing that Repu-

tation is like a building long in raiſing, but ſoon demoliſht. In his *Eſtate* he muſt defend him, and help to ſave that, in any accident which may befall him, as he would deſire and expect in the like caſe. And

5. The *Husbandman* muſt love his Neighbours *Soul*, and not let that go by him into hell without ſome means to ſtop him; and therefore is bound to pray for him, to provoke and perſwade him to holineſs. God hath taught you, and do you teach them, *Heb.*10.24. *And conſider one another, to provoke to love and good works.* The graceleſs wretch he lies conſidering, how to provoke his neighbour to luſt, paſſion, and ſin: but the godly *Husbandman* muſt conſider, how he may provoke him to love and good works: And in any wiſe reprove them, when there is any hope of doing them good by it. As that Excellent Lady *Falkland* uſed to ſay, *If I let you go to hell, or you me, how am I your friend?*

And 6. Love will teach you to *ſympathize* with your Neighbour; to cover and cure his infirmities: for God will never *cover* his ſins, that loves to *uncover* others. And to carry it lovingly and peaceably, not ſtrangely or ſuſpiciouſly to him, as knowing that all the world is akin to you in *Adam*, and all Chriſtians are akin in Chriſt.

By all which you ſee, that true love conſiſts not in complemental civility, not in ſinful compliances, nor in a bare inoffenſiveneſs, but in a gracious diſpoſition of wiſhing good and doing

ing good to others. And this I earneſtly preſs the *Husbandman* to get, that this may be written on his Grave, *Here lies one that was Beloved of God, and a lover of all men*; which is the beſt Motto and bleſſedneſs I can wiſh him.

Let the *Husbandman* often think of Gods undeſerved love to him: Let him ſtudy the good qualities of others, and his own unworthineſs: Let him remember kindneſſes long, and forget injuries quickly: And eſpecially let him pray for this Grace: Thou God of Love, plant the Grace of Love in this heart of mine! Leave not *God* till he hear thee, leave not thy *Heart* till it be kindly affected, leave not thy *Neighbour* till he be reconciled and truly beloved.

SECT. VI.

§. 6. His Contentedneſs

VI. THe Sixth Grace that the *Husband*man hath ſpecial need of, is, *Contentedneſs* with his *Calling*. He finds his labour ſo great, and his profit ſo ſmall, that he is ſometimes on very bad terms with his very Calling. He riſes early, is up late, toils like a horſe, is ſunk with Cares, worn out with Croſſes, and yet all hardly reaches, he can hardly get food and rayment for him and his: who would imbrace ſuch a Calling? The Lawyer he can get as much in one day, as he can in three moneths; every Tradeſman hath a bet-

ter life than he. But all this is no ground for thee, to be diſcontent with thy Calling. Reflect upon the Excellencies before ſhewed, and thou wilt find thy Calling is more worthy of thee, than thou art of thy Calling; That the meanneſs and painfulneſs thereof is fully compenſated by the innocency, healthfulneſs and ſafety of it: and thou may'ſt come to Heaven from the *Plough*, as well as from the *Throne*. And take heed leſt it be the pride of thy heart, that thinks thy Calling below thee. Prince *Adam* grudg'd not at it, who was the top of all thy Kin. Entertain not therefore a diſcontented thought againſt thy Calling: For a man ought to believe, when God hath led him into a Calling, that it is the beſt Calling for him in the world, till the ſame God lead him out of it. It was therefore a wiſe anſwer of Biſhop *Groſthead* of *Lincoln* to a Kinſman of his, an Husbandman, that came to him, expecting ſome preferment from him, being ſo dignified and able to advance him: *Couſin*, ſayes he, *If your Cart be broken, I'le mend it; If your Plough be old, I'le give you a new one, and Seed to ſow your Land: but an Husbandman I found you, and an Husbandman I'le leave you:* And ſo he did.

Study you therefore the Conveniencies of your Calling, and not the inconveniencies thereof altogether; and conſider that you know the evils in your *own* Calling, but you know not the evils in *anothers*. They have eaſe and honour, and you have health and ſafety

ſafety. Even Crowns are lin'd with tears; and yet he that hath moſt doth but live. Think not therefore of forſaking thy Calling without good warrant. If King *Uzziah*, 2 *Chron.* 26. 10. had kept himſelf to the care of his Kingdom, and the love of Husbandry, he might have liv'd with comfort, and died with honour, but he muſt incroach on the Calling of the Prieſt, and paid dear for it. Let his example be thy caution. Let the Prieſts follow their Calling, and do thou follow thine

And 2. Contentment with *thy Portion* in thy Calling. It often falls out that poverty in compariſon, is the portion of the Husbandman; as it is, 2 *Kings* 25. 12. *The Captain of the Guard left of the Poor of the Land to be Vine-dreſſers and Husbandmen.* It is the poor of the Land, eſpecially in *France*, and other Countries, that are the Husbandmen. Poverty is the Husbandmans diſeaſe; one Noble-man can buy and ſell five hundred of them; And it is much adoe to be poor and patient under it. You muſt ſtudy therefore a chearful contentedneſs with your portion, as being carv'd unto you by the wiſe and holy God, who better knew what was meet for you than your ſelves.

Rich Cordials would blow up the ſpirits of ſome perſons, therefore the Phyſician preſcribes them not. Let God alone with your allowance, look you to your duty. It is ſaid, *Prov.* 15. 4 *In the houſe of the Righteous is much treaſure: but in the revenue of the wicked is*

Mr. *Dod* uſed to ſay, There was this only difference between the Rich and the Poor, that the poor's purſe was in their Fathers hand the Rich in their own.

trouble. Why, many a Righteous man hath hardly a penny in the houſe; where's the treaſure? O he hath contentment for his riches. Contentment is his furniture for every room; this ſtocks his ground, nay, this ſerves inſtead of ground: Conſider, the leſs thou haſt, the leſs will be required of thee in this life, and the leſs wilt thou have to account for in another life; and what hath the rich man in his riches, but only the beholding of them with his eyes?

He that hath Chriſt hath no want. It is the Britiſh Proverb, *Heb Ddaw, heb ddim, Duw a digon*. Without God, nothing; have God, and there's enough. Reſolve, Lord this portion thou in thy wiſdom did'ſt allot me, and I am ſatisfied: The Calling ſerv'd a better man than I, to wit, my Father *Adam*; And for Eſtate, the ſecond *Adam* poſſeſſed leſs than I: I have an houſe, and he had none, cattel, and he had none; and why ſhould I repine, having as good a calling as the firſt *Adam*, and a greater eſtate than the ſecond?

SECT. VII.

§. 7. His Faith.

VII. THe Seventh ſpecial Grace the Husbandman hath need of, is *Faith*. He muſt learn to live by Faith. *Providence* ſeems ſometimes to frown, *Promiſes* they at the ſame time

time ſmile; now what ſhall the *Husbandman* do without Faith? The winter is long, and he longs for the ſpring and ſeedneſs: but the weather threatens he ſhall have no ſeedneſs at all. The Summer is long, and he longs for harveſt; but the weather then threatens, he ſhall have no harveſt: here's the frowns of *Providence*. But now the *Husbandman* turns to the Promiſe, and it ſmiles, *Gen.* 8. 22. *While the earth remaineth, ſeedneſs and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe.* And this his faith tells him is certain and true, and therefore he doth his work, and leaves God to his; and while others are in a fright, hang down the head and repine, he believes in God, and is chearful at the heart.

Again, the *Husbandman* goes into his barn, and there's no corn; inquires of his Wife, and there's no ſtore within, and little bread; looks into his purſe, and there's no money: Then he recoils into his heart, and there's faith in God, who hath ſaid, *Pſal.* 34. 10. *The young Lions do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing.* And this through Grace he believes, and is ſatisfied: *He truſts in the living God, who is the preſerver of all men, eſpecially of ſuch as believe.* His daily bread he begs, and his daily bread he believes he ſhall have. *I* know God will not ſuffer me to want, at leaſt *any good thing.* If poverty be good for me, *I* ſhall have it: and if plenty be good for me, *I* ſhall have that:

that: if better cloaths, and fare, and houſe were better for me, I am ſure I ſhould have them; and I reſolve my Father ſhall carve for me, that knows my frame better than I. Though I *ſee no reaſon* of ſuch a condition, yet I will believe *there is a reaſon.*

And then the Husbandman hath need of Faith for his Children; for many times he leaves them to the wide world, hath made ſhift to educate them, and that's all. And when he dies, the Leaſe is expired, and they muſt be gone. But he believes that God will take care of poor mens Children. If he have faith, and ſo be in covenant, he concludes that his Children are in covenant alſo; and therefore is confident that God will provide for them. That God who hears young Ravens, will hear young Children. Though *Iſhmael* was no better than he ſhould be, yet *God heard the voice of the Lad*, Gen. 21.17. for the old love that was between himſelf and *Abraham*. And he often thinks with comfort on that, *Pſal.* 37. 25. *I have been young, and now am old, yet have I not ſeen the righteous forſaken, nor his Seed begging bread.*

And he hath need of Faith to hold up his heart, under his many wearifome cares and troubles. Faith will find honey in the Lion, and comfort in the Bible, when there is none on earth: and therefore when the Husbandman comes home tired with his hard work, he takes the Bible, and there finds that in every condition, all things ſhall work together for

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good to them that love God. That when flesh and heart faileth, yet God is the strength of his heart and his portion for ever. He finds that tribulation works patience, and patience experience. That affliction is better than sin. That it is better to be worn out with labour, than to be given up to lust. He believes the day, how dark soever, will end well. O the Husbandman cannot live a day without faith. He cannot live by bread alone, but by every word that proceeds out of the mouth of God.

And lastly, he hath need of Faith for his poor soul in the world to come. If ever any man, sure he may say, *Psal.* 27. 13. *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.* This is his refuge, when nothing else will serve; when his body and spirits are spent, when his cares and crosses prevail against him, Heaven will put an end to this. Now I am *ploughing* in the Earth, but shortly I shall be *reaping* in Heaven; This *sweating* life will be over, and my *singing* life will begin: yet a while, and I shall be sent for post to heaven. There is but one life between me and a great Estate; my troubles will have an end, but my joy will never have an end; and my short afflictions, which are but for a moment, are all this while working for me, an exceeding great and eternal weight of glory. And this I believe. I have not only some sleight and groundless hopes of it, but I have an Evidence for it. I find my Name in the Scripture, and so know it is in the Book of Life:

Life: And therefore my heart is glad, my glory rejoyceth, my flesh also that hath little rest here, doth rest in hope; my possessions are little, but my reversions great. *He* that shall be rich for ever, may be content to be poor a while.

And thus you have heard what special Graces the *Husbandman* should have, and which I earnestly in Gods behalf perswade you to strive for with all your might, leave no means unused, no strength unspent, for the attaining of these Graces. It is possible to get them, its profitable to have them, it perillous to be without them: without these you live but little above your beasts, you do but drudge. O therefore go to the God of Grace for them, and never leave him till you have them.

CHAP

CHAP. VIII.

CHAP. 8.

The Abuſe of Husbandry.

WE are come now in the eighth place to diſcover the *Abuſe* of *Husbandry*. And pity it is, that ſo honeſt and innocent an Imployment ſhould be abuſed; but buſed it is by many. But that's the fault of he men, not of the calling; the calling ſhall e had in honour, when they ſhall die in ame. What calling more excellent than the iniſtry, and yet alas how is that calling abud? But wo to them by whom offences come: t that holy calling ſtand innocent and houurable notwithſtanding. Our worthy calling Husbandry is defaced by too many; but for l that, remains excellent: Yet theſe Abuſes e muſt detect, that you may ſee the extreams, d never fall into them.

The Abuſe of Husbandry.

SECT. I.

§. 1.

THe firſt Abuſe of the *Husbandmans* Calling is, by *Drunkenneſs and Gluttony*. So we

By Drunkenneſs and Glutony.

we find, *Gen.* 9.20,21. *And* Noah *began to be an Husbandman, and he planted a Vineyard, and he drank of the wine, and was drunken.* Here we have *Noah*'s Imployment, and his Infirmity. His Imployment, he began to be an Husbandman. Though all the world was his, and his heirs for ever; yet he chose to have a Calling, and he chose this Calling. And then here is his Infirmity; where there are two extreams in opinion; Some making it an unpardonable crime, that an aged, wise and holy man should thus miscarry: not charitably considering that it was not intemperance, but inexperience that caused his fall. And others, holding it was no sin at all, because involuntary, and ignorance: but this annihilates it not, extenuate it may; it was ill done, but recorded purposely to warn us from the like. *Patriarchæ nos docent non solum Docentes, sed Errantes.* The Patriarchs Errors teach us, as well as their Instructions.

O let this instance teach the Husbandman never to abuse his Calling thus by drunkenness and Gluttony, I mean immoderate eating and drinking; when men eat or drink more than doth good, not only when it is too much for their heads or stomacks, but when it is too much for their time, or too much for their estate; which God will account drunkenness at the last day. Though there be degrees in it, and some worse than other, and it is worse in some men than in others, and beseems the Husbandman as ill, as most others in

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world. And yet he is prone to think, there is no Recreation but an Ale-houſe; no way to quench his Cares, but by ſtrong drink; no exerciſe on a Feſtival, but quaffing and ſmoaking.

But this is a fearful Abuſe in thy Calling. Thy hard labour will never excuſe thy hard drinking; thy field groans that bears the grain which thou thus abuſeſt. Why, this is a beaſtly, and deadly ſin. Other ſins, 'tis true, in their nature are many of them worſe than this, but few beyond it, conſidering the inſeparable effects of it; namely, the rendring the man, or rather the beaſt liable to all ſins. A ſin that by degrees will ſteal all the money out of thy purſe, all the comforts out of thy houſe, all thy credit, and all thy conſcience, and leave thee nothing but ſtinging ſorrow.

O rectifie therefore this Abuſe. Haſt thou no Recreation but thy Ruine? No pleaſure but in ſin? No way to refreſh thy body, but by wounding thy ſoul? haſt thou ſo many houſes near thee, where thou may'ſt be chearful, and welcome for thy company, and will none ſerve thee but the Ale-houſe, where thou art welcome only for thy money? Think as thou entreſt in thoſe doors, Doth God call me hither? Can I give account of this? Is God to be met with here? would I be found thus by Death? Shall I gratifie my fleſh to provoke my God? Shall I ſadden my Conſcience to chear my Appetite? I'le away, I'le ſtay here no longer. *Depart from me ye evil-*

doers,

doers, for I will keep the Commandments of my God.

But this exceſs of the Husbandman is not ordinary, but chiefly at the great Feſtivals and yearly Wakes; and then he is in exceeding fault. For though it be convenient for friends ſometimes to meet together, and be chearful, yet the principal end of ſuch Obſervations muſt not be forgotten, which was to praiſe God, and not pamper the fleſh: To ſpend time in religious exerciſes, and faſting only to attend upon that: But by no means to diſhonour God by exceſs, or keep ſuch feaſts, as Jeſus Chriſt would not keep you company in; or, like *Nabal*, to be prodigal once a year, and penurious ever after. The wiſe Husbandman will not do ſo. Temperance and Chearfulneſs are conſtant diſhes on his Table. He that will be devout to God, or charitable to others, muſt not be indulgent to himſelf.

SECT. II.

§. 2.

By Cruelty to the Creature.

II. THe Second Abuſe of Husbandry is *Cruelty to the Creature.* An unreaſonable, unmerciful uſe of the Creature, whereby a man beats the heart out of his Cattle, the heart out of his Ground, yea, the heart out of his Servants and Children. It is ſaid *Prov.* 12, 10. *A righteous man regardeth*

life of his beaſt, but the tender mercies of the wicked are cruel. He regards his very beaſt out of pity; not only out of policy, but pity. Now to weary out, and break the ſpirits of the harmleſs and laborious beaſts, out of an immoderate deſire to do much work, or get much gain, this is an abuſe in Husbandry, and a ſpot upon Chriſtians. If God ſhould give thy Horſe or Oxe a tongue to ſpeak, as he did to *Balaams* Aſs, how unanſwerably might they ask thee, *What have I done to thee, that thou haſt ſmitten me theſe three times? Numb.* 22.28. Why art thou ſo unmerciful to one, that cannot ſpeak for himſelf? You muſt remember, they are your fellow-ſervants, and you but Stewards, and not Lords over them. You are the Lords reaſonable Servants, and they are his unreaſonable Servants; you are both made of the ſame Mold, and it is only the goodneſs of God, that hath made you better, and if you want Grace, you are worſe than they.

Uſe therefore that Mercy and Moderation, that beſeems a man of Bowels, a man of Religion. Conſider, if God have not ſometimes taken away ſome of thy Cattel, for thy cruelty to the reſt; and ſometimes blaſted thy buſineſs, which with ſo much impatience thou haſt purſued. A man would think Bedlam were broke looſe, to ſee the mad frantick paſſion you ſometimes are in with your Cattel, when they give you no cauſe, but by being ignorant, that is, you are outragious with them, becauſe they are beaſts. O the heat, the rage, the oaths, the

curſes, the nonſenſe, the ſtripes, nay, ſometimes the maims you beſtow upon them, for little or no cauſe at all: where's the mercy now, where's the patience, where's the meekneſs that becomes your reaſon, your profeſſion? The worſt of them are more tractable to you than you are to God: your Oxe knows you better than ſome of you know God, for he'l follow you when you carry his meat before him, but you will not follow after God, though all your freſh ſprings are in him; your Cattel will quietly ſubmit to the Yoke, while you wrangle and wreſtle againſt any Yoke that's put upon you.

Bewail therefore and amend this fooliſh cruelty, and ſhew mercy *below* thee, as thou expecteſt mercy from *above*. For it is often found, that mild and moderate endeavours conduce more to thrift, than the impatient hurrying, and cruel wringing of worldly men: Gods bleſſing, which alone makes rich, accompanying that former, but ſeldom the latter way; who ſooner or later revengeth the cauſe of his meaneſt Creatures, upon thoſe that cruelly oppreſs them.

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§. 3. SECT. III.

By Drudging. III. THe Third Abuſe of Husbandry is *Drudging*; that is, a baſe mercileſs plodding

plodding in the world, and enſlaving both of ſoul and body to it, a ſerving it, when a man ſhould ſerve himſelf of it; wherefore the Holy Ghoſt ſaith. *Hab.* 2.13. *Behold, is it not of the Lord of Hoſt, that the people ſhall labour in the fire, and people ſhall weary themſelves for very vanity?* It is a very great judgment from God, and folly in man to do it. To take ſuch exceſſive care and pains, as even to broyl in the fire, through extream labour, and all this for vanity, for very vanity. It is no way fit, that Chriſts ſervant ſhould be the worlds drudge; that thou who waſt made a little lower than the *Angels*, ſhouldſt make thy ſelf equal with the *Beaſts*. The comfort of thy life is much better than the riches of the world: And it is neither thy wiſdom nor duty to deſtroy the Subſtance for the Accident; to gain the world, and loſe thy ſelf; to get a *living*, and hazard thy *life*.

Object. *All our toyling will but maintain our charge; with all our drudging we do but live; It's eaſie to talk, but we alone feel what it is to pay ſuch a Rent, and maintain ſuch a Family: They that blame our toyl will not keep our Children, and therefore ought to let us alone.*

Anſw. 1. It is moſt ſad in outward reſpects, if it be ſo, that ſo excellent a Creature as man, ſhould be forced to wear out his ſpirits to get a living, and ſpend all his dayes in extream labour for food and rayment. And woe to ſuch hard-hearted Landlords, and each of their unconſcionable Bayliffs alſo, that impoſe ſuch

heavy Rents for poor men, their fellow Chriſtians to live on. As the Emperour ſaid of cruel *Herod*, it were better to be his Swine, than his Son: ſo one may truly ſay, it were better to be their Horſes or Dogs, than their Tenants; for they have more expreſſions of love and kindneſs from them, and eaſier ſervice impoſed on them, than their Tenants have. What a woful thing is it, that one man, nay, one Chriſtian, ſhould ſo ride upon, and oppreſs another? That the Landlord ſhould ſurfet with plenty, and the Tenant ſtarve with want; the Landlord ſing, the Tenant ſuffer; the one ſwim in the others ſweat and tears, and live in the others death. This is horrible injuſtice, which the great Landlord of you all will revenge.

Alas! the Lace of one Sute of yours, would clothe all his family: your extravagant Sauces would purchaſe a full belly for them, the week about. Such an abatement of Rent, as would do you no hurt, would make your Tenant and his Children ſing all the year, and bleſs God for you. Did you ſee their intollerable pains, their homely and ſcanty fare; and hear their frequent ſighs and piteous moan, your hearts muſt be harder than rocks, if they did not relent.

Abate therefore, for pities ſake, of your rigour, let not your little finger be heavier than your Grandfathers loins; remember you are all of the ſame duſt, and what have you that you have not received? And know, that your mercy will loſe you nothing: the abating of your

your Rents, ſhall procure the advancing of your houſe? Remember, *the liberal man deviſeth liberal things, and by liberal things he ſhall ſtand.* How many by ſuch ſeverities, have indeed gotten great wealth for their Children; but Gods curſe coming with it, that wealth hath occaſioned the ruine of theſe Children; whereas more moderate Portions or Eſtates, might have matcht them with far more comfort, yea, and plenty. And is there any wiſdom or forecaſt by bringing many families to penury, to ſtore up a little Mammon of unrighteouſneſs, and therewith to undo your own ſouls, and your Children, when you are gone? For he is wiſe that hath ſaid, *Prov.* 15 27. *He that is greedy of gain troubleth his own houſe*, as well as all about him.

2. But notwithſtanding the hard bargains you have, this is not the proper way to mend them. God requires no more from any man, than he can comfortably do. If you had *more Faith*, you would need *leſs toyl*; and lively prayers would excuſe much of your languiſhing pains and travel: And therefore, as the Apoſtle orders, *Phil.* 4.7. *Let your moderation be known unto all men.* I bar idleneſs, but perſwade to moderation: work with leſs intenſneſs for the meat that periſheth, than for the meat that periſheth not: make not thy life a ſlavery, *Eccleſ.* 2. 22. *For what hath man of all his labour, and the vexation of his heart, wherein he hath laboured under the Sun? For all his dayes are ſorrow, and his travel grief, yea, and his heart taketh not*

rest in the night; this is also vanity. A lively description of this abuse in question, and the censure of wisdom upon it, it is vanity. Yea, this brutish humour is sometimes found in those, that have no need to do it, *Eccles.* 4. 8. *There is one alone, and there is not a second, yea, he hath neither Child nor Brother, yet there is no end of all his labour, neither is his eye satisfied with riches, neither saith he, for whom do I labour, and bereave my soul of good; this is also vanity, yea, it is a sore travel:* Who are the greatest drudges many times, but they that have enough? perhaps no Child or near Relation to care for? Away then with this wretched and uncomfortable life; use the world as not abusing it. Labour in it, as being above it, and serve it not with more fervency than Him that made it.

SECT. IV.

§. 4.

By rash Swearing.

IV. THe Fourth Abuse in Husbandry is, *Rash Swearing.* I cannot say that he is alone, or chief in this Sin. It was more witty wicked heads, that invented the Oaths which he doth but imitate; he doth but trot after the furious gallop of greater Persons, that go before him: but however, this fearful abuse hath gotten place among Husbandmen, and that

that now adayes with redoubled force and frequency. What houſe is free from raſh Oaths a day together? what ſhop can yon paſs, but you may hear the buyer ſwear he'l give no more, as well as the ſeller, that he'l take no leſs? what Market, but the noiſe of them reacheth our ears? ſo that we may truly and ſadly ſay with the Prophet, *Jer.* 23. 10. *Becauſe of ſwearing the Land mourneth*: Theſe adorn their diſcourſe, theſe confirm their bargains, in theſe they pleaſe, in theſe they pride themſelves: nay, ſometimes in their cups, never *Hare* (as Excellent Mr. *Harris* obſerves) was worried worſe, and pulled in pieces by the cruel Dogs, than is Gods own Son by cruel and bloody Swearers; one crying ſides, another heart, another wounds, ſo tearing in pieces again the Lord that bought them, and putting him to an open ſhame: But the Lord that looks on, will not hold you guiltleſs in this abuſe. Hath Chriſt ſaid, ſwear not ſuch oaths at all, and you his Servants ſpeak no other language? Canſt thou forbear before man, any word that might hurt thee, as words of treaſon, *&c.* and dareſt thou venture to ſwear before thy God, which is no leſs than treaſon againſt him? The more eaſily you eſcape any puniſhment from man, the more ſharply will this ſin be avenged by God; who hath fortified this Commandment in particular with this reſolution, *He will not hold them guiltleſs, that take his Name in vain.*

If you injure your Neighbours name, the

Judge ſhall judge you: but if you ſin thus againſt the Name of God, who ſhall intreat for you? words you'l ſay are but wind; but they are ſuch a wind as will, without repentance, blow you into hell. *Peters* words coſt him bitter tears: and Chriſt himſelf hath ſaid, this word *thou Fool* in anger, is worthy of hell fire: you ſay its but cuſtom, and you do it not in any ill intent: but this aggravates the fault, that you can neither pretend profit nor pleaſure for your ſin, but only uſe, and yet will uſe it: You will continue to diſpleaſe God, becauſe you are uſed to it: As if a common Robber ſhould plead before a Judge, not Guilty, becauſe he had no ill intent, only it was his cuſtom; which indeed deſerves the ſeverer Condemnation; cuſtom can never extenuate a fault, but aggravate it.

Perhaps you'l ſay, without oaths you cannot be believed: but experience tells the contrary, that many a man that cannot ſwear, can obtain more belief, than he that ſwears every word; and reaſon tells us, that he who dare be *prophane* againſt God, can eaſily venture to be *deceitful* towards man. And where an Oath is ſaid to be for an end to all ſtrife, it's not meant of that Oath, which is the *Corruption of man*, but that Oath which is the *Ordinance of God.* Any man will judge us of ſmall credit if not quite bankrupt, that will pawn our Faith and Truth, our beſt Jewels, for every ſmall trifle. And it's better to want credit with men I trow, than favour with God; better to un-

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dergo mans *unjuſt* ſuſpition, than Gods *juſt* Condemnation.

If you excuſe it, and ſay, you uſe but ſmall Oaths, and do not fill your mouths with the more bloody ones: You ſhew hereby your ignorance of the nature of an Oath, which as it ought to be in truth and judgment, ſo it is neceſſary (if you will not ſwear as Pagans) that nothing be ſworn by, but that God, which knows the ſincerity, and can avenge the falſeneſs of the heart; which prerogative, by your common Oath, you give to the creature, and ſo place it in the room of God, which inſtead of leſſening, doth greaten your fault, and make your ſin the more ſinful, *Jer.* 5. 7. *Thy Children have forſaken me, and ſworn by them that are no Gods.*

Some think indeed, that an Oath is an ornament to their ſpeech: but let thoſe know, that truth and ſoberneſs are the true Ornaments. To adorn your ſpeech with that which offends God, and all good men, is an unworthy paint, which Hell fire at fartheſt will melt off. What dreadful inſtances could I give of Gods Judgment on ſuch in this life? and theſe all are but præludiums to the world to come. Mr. *Dod* uſed to ſend the ſwearer to the fifth of *Zachary*, the fifth of *Matthew*, and the fifth of *James*: An arrow from Heaven in each place, againſt raſh ſwearers.

Break off therefore this thy ſin by ſerious repentance, and ſpeedy reſolution, and ſet a watch at the door of thy lips, leſt thou blaſt that

that with thy Oaths, which thou haſt gotten by thy ſweat, and leſt thou teach thy children to come to hell after thee. It were better thou didſt bite off thy tongue, than provoke God with it; better to be dumb, than ſpeak to his diſhonour. The accurſed imbroidery of an oath, beſeems not the plainneſs of an Husbandman.

SECT. V.

§. 5.

By Covetouſneſs.

V. THe Fifth Abuſe in *Husbandry* is, *Covetouſneſs*, which conſiſts in an immoderate deſire in getting, an anxious care in keeping, and a baſe niggardiſe in parting with worldly goods. And this abuſe, though moſt noxious in others, yet is moſt frequent in the Husbandman. He begins firſt with a little, and his deſires reach not after much, but yet after more than he hath: but when that is attained, he as ardently longs for more, and when he hath arrived to a competence, his deſires are ſtill more earneſt than at the firſt. Thus ſome of this Calling have confeſſed, how they coveted firſt one Cow, then two, then four, then ten, then twenty, and that not without repining at their preſent caſe, and impatient earneſtneſs after more. His Neighbour hath a better houſe than he, and he covets that: a greater flock than he, and that he envies: And his wretched heart,

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like the Elephants skin, that ſtretches ſtill as he fills it, widens and reaches after more and more. No company is pleaſing to him, except he can get by them, nothing held diſhoneſt, that is but profitable, no God like Gold, nor Heaven like a heap of Money.

But as infidelity is the breeding root, ſo covetouſneſs is the nouriſhing root of all evil: *It pierceth the heart with many ſorrows*, 1 Tim. 6: 10. Like *Aqua fortis* on Steel, if it take the heart, it will not leave it, till it have eaten out all goodneſs; and like the Viper that eats out her Mothers belly, ſo doth it reward its Maſter for its lodging. O the cares, the fears, the ſorrows of a covetous man! Though his barn, houſe, purſe, be full, yet his heart is not full; like the diſeaſe called the *Wolf*, that is alwayes eating, yet keeps the body lean. He lies by his money, as a ſick man by his meat, he hath no power to take it, but only to look upon it: he covets to covet, and labours to labour, and cares to care, and befools himſelf as an Aſs, that carries treaſures all day on his back, and at night they be taken from him, they did him no good but load him.

And when all other ſins wax old, this grows young, and is ſtrongeſt when the man is weakeſt: what a life is this, that a man wants what he hath, as well as what he hath not? for he is maſter of nothing, his eſtate is maſter over him.

I know you will ſay, I covet no mans wealth; can a man be covetous that only keeps his

his own? To this learned *Auguſtine* anſwers; He is not only a covetous man, that taketh away another mans goods, but he alſo that greedily and niggardly keepeth his own. The rich man, *Luke* 16.20. that ſuffered *Lazarus* to die for want at his door, was covetous only of his own: And they that were condemned into everlaſting torments, *Mat.* 25.41. were ſentenc'd into hell, not for robbing others, but for not giving their own. Otherwiſe, this plea would excuſe moſt other ſinners as well as you. For the drunkard may as well ſay, I do but ſpend my own, *&c.* whereas indeed, if a true Inventory were taken, you have nothing of your own but ſin: You are but Stewards of all the reſt. And what a bootleſs thing is it for a Steward, either to be greedy to get, or lothe to part with that which is none of his own?

Let not therefore that diſquieting and uncomfortable Diſeaſe enter into your houſe or heart, that *may* increaſe your ſtate, but *will* encreaſe your trouble: but covet earneſtly the beſt gifts, be inſatiable after the Grace of *God*. There's riches without danger, and treaſure without troubles. This know, your immoderate deſires after the world will never compaſſ it, unleſs it come in wrath to you. Grant, that you do heap up ſomewhat greater portions for your children by your immoderate deſires and endeavours; can that ever do them good that you have ſinned to get? or be a bleſſing to them, which you have gotten with a curſe? nay, do you not ſee many Children beſtowed

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with nothing far more comfortably, than others with great Dowries; and that it lies in the providence and blessing of God, to make the best provision for you and yours, which you are likeliest to have, while you moderately desire, and temperately labour for the same.

SECT. VI. 5. 6

By wrong Ends.

VI. THe Sixth Abuse in Husbandry is, *Base or wrong ends.* A man may spoil the best Calling under Heaven by managing it to poor and base ends, and ennoble the meanest Calling by Cœlestial aims therein. Of all men, the Husbandman should dignifie his Calling by right and noble ends; for what is more contemptible than a *mean* man in a *mean* calling, and his ends *meanest* of all? every stroke a man takes in his honest calling is made sin, by levelling his labours to base ends. A great deal of good pains is spoiled and lost, for want of a good end. As for example; It is a low base end to get riches, to greaten your posterity, to overtop your neighbours, to make provision for the flesh; these are poor ends for a rational man, poor ends for a right Christian: A Christian man must have Christian ends. Alas! if Riches be thy end, Riches shall be thy wages. If a great Estate be thy end, a great Estate shall be thy

thy portion: and then what a bargain have you made? That's a terrible Scripture, which ſome of the Fathers could never read without trembling, *Luke* 6. 24. *Wo unto you that are Rich, for you have received conſolation:* And that may go with it, *Pſal.* 17. 14. *Men of the world, who have their portion in this life, whoſe belly thou filleſt with thy hidden treaſures. A* ſad character, and a ſad diſcharge. *And* this ſutes with no man better than a baſe ſpirited *Husbandman*; who is a man as it were born of the world, and buried alive therein; with hard labour he gets a portion, and an eſtate therein, and that is all that ever he is like to have.

Queſt. *But may not an Husbandman make Riches, Pleaſure, or Eaſe in his Old Age, his end?*

Anſw. An end is either ſubordinate or ultimate; a next end, or a laſt end. Riches, Pleaſure or Eaſe may be a ſubordinate end, but muſt not be the ultimate or laſt end. You may deſign, deſire, and labour for them for God's ſake, but not for their own ſake. *A* man may deſire a good Horſe, or a ſafe Boat, to carry him to his friend or buſineſs, but not to dwell upon, not for themſelves; even ſo a man may deſign and deſire outward ends, as riches or eaſe, not for the injoying of them, but that we may better love, ſerve and enjoy God. *As* all cauſes run up, and reſolve themſelves into the firſt cauſe, ſo all our ends ſhould terminate in the laſt end of all things, which is the glory and honour of God; for *of him, and through him, and to him are all things, to whom be Glory*

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Rom. 11. 36. The Husbandman looks up and cryes, *Ah* Lord, I live here on Earth, but my aims are as high as Heaven; though I be but a poor man, yet I have rich ends; I accuse not my Superiours: but if a man stand on a Tower and shoot downward, he that stands at the bottom of it and shoots upward, may fly above him. The poor Peasant may look as high as the Prince in this sense; and the Ploughmans labour please his Maker more than the Victories of an Emperour; the one serving the will of his heavenly Lord, the other sacrificing to his sellish Lust.

And this leads us to the *Ninth point*, which is to set down the Husbandmans designs in his Calling. *Alwayes* provided, this point be not laid aside without some use thereof; namely, that you bewail this abuse of it in others, and reform it in your selves: mend the same as far as you can, and mourn for it wherein you cannot: as the *Apostle* saith, *Use the world as not abusing it*, so use this Calling as not abusing it; adorn it and do not shame it: *A* bad Husbandman, and a good Christian, seldom go together. And so much for the *Eighth* Point.

CHAP.

Cap. 9.

CHAP. IX.

The Husbandmans Deſigns.

The Husbandmans Deſigns.

SECTION. I.

E are arrived now at the *Nint* general Head of this Subject which is the *Deſigns* which th good *Husbandman* ought t have in his Calling. It is a man end that crowns or ſhames his work. Th Husbandmans ends do ennoble his Calling *And* they are theſe:

To pleaſe and glorifie God.

1. The chief end of the Husbandman i his Calling is, *To Pleaſe and Glorifie God.* he can but attain this, he is rich enough. Th is mans greateſt duty, and higheſt priviledge 'Tis the Chriſtians Character and Motto *Rom.* 14. 8, 9. *For none of us liveth to himſel and no man dieth to himſelf, for [whether w live we live unto the Lord, &c.* Mark, it's ſaid *none of us*, of what ſort or degree ſoever, li eth to himſelf, but to the Lord. It's tru the more noble, wiſe and learned, the mo they ſhould contribute to theſe ends; b even the poor *Husbandman* muſt add h Mite: even a Dwarf may ſhoot at the Zenit

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and aim as high as the greateſt Giant. O therefore ſtir up your ſelves, and direct your deſigns on high. If thou can'ſt any way magnifie the Wiſdom, Greatneſs, *Holineſs* and Goodneſs of thy Maker, happy art thou, and happy is thy Calling. This is an End for an *Angel*. They trumpet forth his Glory, and ſo doſt thou; they ſanctifie his Name in *Heaven*, and thou in thy lower ſphere doſt ſanctifie his Name on Earth. *And* though thou ſhooteſt with a weaker bow, yet aimeſt at as high a mark.

But alas! ſay you, *How* can I glorifie my Maker, that am but one remove from a piece of earth, yea, of ſinful earth. *I anſwer* Not only the *Heavens declare the Glory of God*, Pſal. 19.1. but even *Beaſts, and all Cattel, creeping things, and flying fowl*, Pſal. 148.10. *And* would you know how? See *ver.* 8. *The fire and hail, ſnow and vapour, ſtormy wind fulfilling his word How* manifeſtly does the ſnow, hail and tempeſt, preach the power, juſtice and wiſdom of God; I ſay, they do plainly preach them, and that by doing his will, hanging in the Sky, and falling on the Earth as he pleaſeth. As well taught Children or Servants do honour and magnifie their Superiours by their ready obedience: Even ſo at leaſt, may the poor Husbandman glorifie his Father in Heaven, by an obedient deporting himſelf in his place, and doing the will of God in his vocation.

And therefore this he ſhould aim at in his Calling: why, here I am, here I work, and ſweat, chiefly to pleaſe my God, who hath ſet

my lines, and carved me out my imployment; and hence even Servants *muſt do ſervice, with good will as to the Lord, and not to men* Eph. 6.7. as if God himſelf did every morning ſet the Husbandman his task, and at night ſurvey his work: With what care and delight ſhould ſuch a man follow his buſineſs, that hath ſuch a Maſter as God himſelf? Lord, ſayes the Husbandman, I am but a mean creature, but yet *I* will honour thee, as well as a mean man may do; I'le work to pleaſe thee, and by conſequence no harder nor eaſier than will pleaſe thee; I'le yoke and unyoke when thou wouldſt have me, as exactly as I can diſcern by that prudence I have, and thoſe rules of Religion to be obſerved to thee, and pity to the Creatures. When I come home I have but a mean feaſt, but yet *Whether I eat or drink, or whatſoever I do*, it ſhall ſome way be terminated in that end of ends, the Glory of God, 1 *Cor.* 10.31. When I go to bed, I will not forget that *whether I wake or ſleep I ſhould live to thee*, for thee, with thee, 1 *Theſ.* 5.10. Though my work be mean, yet my aims are excellent; and braſs guilded with gold will make it gliſter. A poor man with rich ends, is of good account in Heaven.

It is certain, that the holieſt action of an hypocrite, if you ravel it to the bottom, ends at ſelf; and the meaneſt action of a Saint, ends at God: for example, why doth the hypocrite pray? That he may paſs well with others, or ſatisfie the cryes of his Conſcience. And why aims he at theſe? That he may have repute without,

without, or quiet within. And why doth he desire these? Why, because they do gratifie carnal self. On the other side, Why doth the *Husbandman* work? To provide for his family. And why that? That he may educate and dispose his Children. And why so? That they may honour and serve their heavenly Father, when their earthly Parents are dead and gone. Well then, let this end surmount all others, and be diligent and faithful in your Calling, to please that God who hath set you therein, and to glorifie him, what in you lies, by setting forth his Wisdom, Power and Goodness, that when he changes your countenances, and sends you away, you may sing that sweet song, *John* 17. 4. *Father, I have glorified thee on earth, I have finished the work which thou hast given me to do; And now Father glorifie me with thy self.*

SECT. II.

§. 2.

II. THe second design of the Christian Husbandman is, *The Salvation of his Soul.* This he studies upon night and day. He knows that estate is ill got that beggars the Soul; that rent sorrily paid, that makes him run in arrears with God: And therefore saving stakes in the world is his by-business, but saving his soul is his main business: *For* The Salvation of his Soul.

what will it profit a man to gain the whole world, and to loſe his own ſoul? Matth. 16 26. what is he better, if he diſcharge all his debts, and die in Gods debt, and be caſt into the priſon of hell for ever? What welcome can he have to God, that hath done every thing but what was chiefly given him in charge? That is good counſel then for the Husbandman, *Mat. 6. 19,20. Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteel, but lay up for your ſelves treaſure in Heaven.* Nothing you can get in this world, that can be laid up ſafe; but if your ſoul be ſaved, that will be ſafe for ever.

You muſt remember, that you were not made to work and eat, but to ſave your ſouls in the firſt place. God hath no where promiſed, that if you ſeek the world, and the vanities thereof, the things of Gods Kingdom ſhall be added to you; but he hath promiſed, that if you *Seek the Kingdom of God, and the righteouſneſs thereof, all other things ſhall be added to you*, Mat. 6. 33. And therefore the Religious Husbandman will ſecure the main chance. I muſt part with my houſe, and my ground, and my children, but my ſoul I muſt live with for ever, and that I will ſecure. I know many things are *uſeful*, but one thing is *needful*: And no care enters deeper than the welfare of this; no croſs lies heavier, than the hindrance of this. As in a common fire, a man will ſtrive to ſave his building; but if he cannot, he would

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not loſe his goods; yet if theſe go in the flame, he'l venture far to ſave his Caſh, his Writings and his Jewels. So our Husbandman is careful of his other concerns, but his Soul, his Jewel, in the thickeſt of his buſineſs, he will endeavour to feed, and cure, and ſave, whatſoever it coſt him.

The ſoul like ſome great Perſonage is ſomewhat exceptious; if ſhe be not regarded in the firſt place, ſhe will not be ſerved with broken meat. When that is made a by-buſineſs, which ſhould be the main buſineſs; when men are ſerious in trifles, and trivial in ſerious things, that's wiſdom from beneath, ſtark folly before God. The Husbandman is loth to end his life with that doleful ſong, *Cant.* 1. 6. *My Mothers Children made me keeper of the Vineyards, but my own Vineyard I have not kept.*

And yet alas for grief! how many ſuch fooliſh Creatures are there, that like Children ſent upon ſome weighty errand, fall in love with this and the other gay flower or weed in their way, and play with them, while their buſineſs is neglected; how do ſuch Children deſerve to be welcom'd home? So do they. Almighty God hath ſent you into this world upon a great errand, namely to conquer the Devil, exalt the Lord Jeſus, and climb to Heaven. Ah Sirs, do not fall in love with the fading flowers of lawful comforts, do not play with the ſtinking weeds of unlawful luſts, and forget your errand. Remember, there's no converſion after death, no Sermons in the grave, no for-

giveneſs in hell; lo, this is the accepted time, this is the day of ſalvation, you muſt plow and ſow for Eternity. No ſeedneſs here, no harveſt there.

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§. 3. SECT. III.

The Publick good.

III. THe third Deſign of the Husbandman ſhould be, *The Publick Good.* He hath learned but a little way in the book of Chriſtianity, that ſets his private benefit above the publick good. He that will *Sleep in Jeſus, muſt ſerve his Generation*, Acts 13.36. And the Religious Husbandman will ſerve his God, and then will ſerve his Generation, and then will ſerve himſelf; not himſelf firſt; no, how may I further the common good? He plows and ſows, not only becauſe *he* lives by it, but becauſe the *Commonwealth* cannot live without it. That was right Husbandry in *Joſeph*, *Gen.*41. He did not hoard corn, and let others ſtarve; but he hoarded it, leſt others ſhould ſtarve: It is ſaid, *Prov.*11.26. *He that withholdeth corn, people ſhall curſe him, but bleſſing ſhall be upon the head of him that ſelleth it*; and the wiſe Husbandman more values the bleſſing of God upon an empty barn, than a full barn and a curſe therein. He is more pleaſed with the publick wealth, though he lie under private

vate wants, than if himself had wealth, and there were publick want abroad. Though he be a *private* man, yet he should have a *Publick* spirit.

It is strange, what Instances have been o this Excellent Spirit among Heathens. *One* advising his Countrey-men for the publick Good, though he knew that Advice would speedily cost him his life. *Another* purposely disguising himself in the battel, that he might die there to save his Country. *Another* venturing to Sea in a dreadful storm to relieve his needy City with Corn, with this conclusion, it is not necessary that I live, but it is necessary that *Rome* be relieved. Shall limping Nature go thus far, that had no Bible but the Creatures, nor Heaven but the *Elysian* fields? Surely grace in the *Husbandman* will not leave him behind. For he hath far stronger inducements to be publick spirited, to wit, The Love of Jesus Christ, which love being shed abroad in his heart by the holy Ghost, should make him drown his private in the publick Good.

Necesse est ut eam, non ut vivam. Pomp.

Away then with that poorness, that baseness of spirit out of this Excellent Calling: As *David*, though he had then only commenc'd Shepherd, yet when he heard of *Goliah's* affront to the publick, he had the heart of a King to vindicate that disgrace; and took his life in his hands, and came off with honour: So should the Religious Husbandman look above himself, above his own silly interest, and design the publick good in his labours: And as the least

pin is of use in the greatest building, so the meanest Husbandman may be of use in the mightiest State; and the Swords that defend us would be of little avail, without the Ploughshares to maintain them. It were a mercenary Souldier that only would fight for his pay, no, he must fight for his Country: So that's a Mercenary *Husbandman* that only works for riches, he must labour for his Countrey, else he is not worthy to live in it: And therefore whersoever his private benefit crosses the publick, as in hoarding up Corn in a time of dearth, or any such like, therein he must deny himself; and account that sordid, yea, cursed gain, that is obtained with the general loss.

SECT. IV.

¶. 4.

The Education of, and Provision for Children.

IV. THe Fourth Design of the *Husbandman* should be, *The Education of, and Provision for his Children.* God hath given him Children, and fain he would bring them up, and bring them up as the Children of the Most *High.* He holds up *Abraham* for his Copy, *Gen.* 18. 19. with whom he resolves to charge all his, with the fear of God in the first place, and can never look upon them with compleat comfort, till they be born again.

He hath it also in design to bestow reading

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at leaſt upon them; and if he grow able, is ambitious to furniſh them with ſuch education, as they are capable of. And their *aptneſs* to it, with his *ability* for it, he looks upon as the call of God, and never parts with his money more readily than for their education. *He* feels the ſad experience of an unpoliſh't breeding, and therefore gives them all the humane and divine accompliſhments that he can; and this is the top of all his Ambition in this world, that his poor children, that are ignorant, and rude, and ſenſual by nature, may be lick't into ſome form, and ſquar'd for ſome uſe in the world. And for this end he is willing to work the harder, that he may afford to maintain his Children at School, and fit them for ſome honeſt or holy Calling. O if I can ſee my Children have a title to Chriſt before they have an eſtate in the world, I ſhall be well; that they be Gods Children as well as mine; that though they have but a *ſmall portion*, yet they may have *many prayers* with them.

And then he deſires, if he can reach it without immoderate labours or indirect means, to make ſome comfortable proviſion for them, that they may bleſs the Lord for him, when he is dead and gone. But herein he is not ſolicitous, as knowing what immoderate care gathers, oftentimes immoderate expences ſcatters, and the Parents ſin ſeldom advances the Childrens happineſs; much leſs dares he get one penny unjuſtly, let that penny conſume all the pence he hath. Regulate then your deſigns

in this reſpect by theſe rules; I will out of Conſcience to God be diligent in my Calling, and I will endeavour among other charitable ends, to make proviſion for poſterity, if it may be done without ſin againſt God, wrong to my neighbour, or uncomfortable diſtraction to my ſelf.

And truly, Beloved, it is next degree to madneſs, too earneſtly to proceed in this deſign, ſeeing nothing is more evident and common, than Riches gotten by the owners to their hurt, and the hurt of poſterity; and that generally, when Children after honeſt education, are left to work out a livelihood by their own induſtry, they prove moſt provident, thriving, holy and happy. Reliance on their certain inheritance ſecuring them often in a negligent and idle courſe: which frequent obſervation would wholly divert a wiſe mans thoughts from ſtoring for poſterity, but that the light of Nature and Scripture direct to provide for our young, and that he *who provides not for his own, eſpecially them of his houſe, hath denied the faith, and is worſe than an Infidel*, 1 Tim. 5 8. And therefore the Godly *Husbandman* aims chiefly at their education; and if beſides that, any thing remain, he bleſſeth the Lord for it, and beſtows it among his children, with the utmoſt wiſdom, impartialneſs and kindneſs.

SECT.

SECT. V.

§. 5.

V. THe Fifth Deſign of the *Husbandman* ſhould be, *To pay unto every man his own.* A little debt fills him with a great deal of trouble, and he makes ſome Conſcience of owing nothing to any man, as well as of loving one another. And therefore his ambition is to diſcharge the world, e're he go out of it; and becauſe that is uncertain, he ſpeedily takes order herein. It is a ſad thing that many of great rank and place, can ſo quietly live and die in the debt of many a mean man, that is undone by them. The poor *Husbandman* wonders, how they can ſleep and laugh ſo heartily, when if every one called for his own feathers, they would be left as naked as ever they were born.

To pay each man his own.

The *Roman* ſtory is obvious of that Emperour that ſent to buy the bed and pillow, ſuch an one uſed to lie in, that died much in debt a little before, as thinking there was ſome ſtrange vertue therein, to make a man ſleep ſo ſoundly, that was ſo much in debt. The *Husbandman* hath no ſuch bed: for forty ſhillings breaks his ſleep more, than four thouſands doth his Landlords. His care and deſign therefore is to pay every man his own, *Rom.* 13. 7, 8. *Render to every man his due, &c.* And this Scripture com-

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in this respect by these rules; I will out of Conscience to God be diligent in my Calling, and I will endeavour among other charitable ends, to make provision for posterity, if it may be done without sin against God, wrong to my neighbour, or uncomfortable distraction to my self.

And truly, Beloved, it is next degree to madness, too earnestly to proceed in this design, seeing nothing is more evident and common, than Riches gotten by the owners to their hurt, and the hurt of posterity; and that generally, when Children after honest education, are left to work out a livelihood by their own industry, they prove most provident, thriving, holy and happy. Reliance on their certain inheritance securing them often in a negligent and idle course: which frequent observation would wholly divert a wise mans thoughts from storing for posterity, but that the light of Nature and Scripture direct to provide for our young, and that he *who provides not for his own, especially them of his house, hath denied the faith, and is worse than an Infidel*, 1 Tim. 5 8. And therefore the Godly *Husbandman* aims chiefly at their education; and if besides that, any thing remain, he blesseth the Lord for it, and bestows it among his children, with the utmost wisdom, impartialness and kindness.

SECT.

SECT. V.

9. 5.

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mands him readily to pay what's due to the Church, as if he paid it to God himſelf; his due tribute to the State, well knowing that Princes burthens muſt be taken up upon our knees; his due Rent to his Landlord, and that without repining at his abundance; and his due debt to his friend, that the world may be clearly quit of him.

And all this he doth by reaſon of the Law of God, rather than the Law of Man; and out of conſcience rather than compulſion; remembring that word aboveſaid, *Owe no man any thing, but love one another.* His debt of *loan* ſhall be paid, though his debt of *love* never can. Hereupon he looks on his Cattel with this thought, here is a Cow, but ſhe is none of mine, nay, my very meat is not perfectly mine own, till my debts are paid. I will ariſe and ſtudy the firſt opportunity to quit ſcores. I ſhall be in debt to God do what I can: but I will turn every ſtone to give to all men their due. And this is the *Husbandmans* fifth Deſign.

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§. 6.

SECT. VI.

To have Ability to communicate to others.

VI. THe Sixth Deſign of the *Husbandman* in his Calling is, *That he may have ability to do good, and to Communicate.* He loves not Riches for themſelves, but deſires, if God ſee it good for him, *rather to give than receive*

as being a more bleſſed thing, in the judgment of God himſelf, *Acts* 20.35. He believes, if his goods do no good, they are no goods: And therefore the deſign of his daily labour is, that he may *do good unto all, eſpecially unto the Houſhold of Faith*, according to that rule, *Eph.* 4.28. *Let him that ſtole, ſteal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.* Mark, one true end of work, not work to get and keep, nor work to ſpend and riot, but work to give to him that needeth. As water, if it ſtand, it putrifies; if it run, it purifies: So riches, if they be ſtor'd, and not uſed to the Glory of God, and good of others, they ruſt and canker, and cry againſt the owners thereof: but when they are diſpoſed to good uſes, they make a good foundation for a man againſt the time to come.

It was the ſin of the Rich man, *Luke* 16.19. and his damnation, that he fared deliciouſly every day, but he ſuffered poor *Lazarus* to periſh for hunger at his door. If ever our *Husbandman* deſired to be rich, it was not to wear fine clothes, eat delicate meat, enjoy a writ of eaſe, but that he might be able to give and lend, that *he might do good and communicate, knowing that with ſuch ſacrifices God is well pleaſed.* And in very deed, the condition of a Prince (as was hinted before) is better than the beggars, only for this, that they have larger opportunity to do the Lord ſervice, and to do good to others. The poor mans meat, and

drink,

drink, and ſleep, are as pleaſant, and wholeſome to him, as his Landlords, his moderate labour as acceptable as the others idleneſs, his natural recreations as delightful as the others that are more ſtudied, tedious and coſtly. The poor man hath troubles, ſo hath he; and they have their ſuits, and affronts, and vexations, one as well as the other, only herein the Great Man is Superiour to him, that he hath greater opportunity and ability to honour God, and to do good to others, more than his poor neighbour hath; and happy he, if he make uſe of it; and wo for ever to him, if he do not. If his greatneſs make him more potent to ſin againſt God; if his parts render him more ingenious, to put a trick upon Religion; if his riches only inable him to ſerve his luſts more effectually, better a thouſand times for him, that he had been in his Scullions place.

For this end our *Husbandman* aims at an Eſtate, to do good with it; to miniſter to thoſe that ſerve at the *Altar*, to relieve his poor Kindred and Neighbours, to help forward the binding of poor Children to trades, or the maintenance of the ingenious poor Scholar at School, or ſome other good work that may glorifie his God, whoſe Steward he knows he is, and all that ever he hath is at his devotion. O Sirs, do theſe thoughts breed in your hearts? *Are ye deviſing* to do good, as well as *deſiring* to be great? *Alas!* none of your expences and layings out will paſs in your accounts with God at the laſt *Audit*, but what have ſome way tended

tended to the glory of your Master, or the good of your fellow-servants, as well as your selves. O if God would intrust me with plenty, and with an heart to use it to his Glory, then I were happy; but of the two, let me rather have a narrow Estate and wide Soul, than a wide estate and a narrow heart. *And* this is the sixth Design of the *Husbandman*, so much plenty as may inable him to do good, and to Communicate.

And so you have the Ninth General *Head* in this Subject, *viz.* the *Husbandmans* ends and designs, which if you find written in your own hearts, bless the Lord upon your knees. If you fall short, let me tell you, that speedy Repentance, and rectifying of your hearts, is your wisdom and duty, that God may bless and not blast you in all your undertakings. If your aims be only worldly profit, ease or preferment of you or yours, *What do ye more than others?* Do not the very *Pagans* the same? *And* if you care and work only to pay your Rent; alas the *Turks* do so: But herein you excel, *If you look not at things that are seen, but at things that are not seen.* If you aim at God, unto God you shall come at last.

CHAP

Chap. 10.

CHAP. X.

Rules for the Husbandman in his Calling.

SECTION. I.

Rules for the Husbandman in his Calling.

AND now we descry our Journies end and are arrived at the *Tenth* point to be handled in this Subject, which is to offer some Rules to the Husbandman in the management of his Calling. Every Calling hath its Canons and Rules to walk by, as Ministers, Statesmen, all Men and it is a Wise Mans choice, and the Fool cross, to be regulated by a Rule; now though you may gather Directions out of the foregoing Discourse, yet *I* have thought fit to specifie and insist on these following on set purpose, but on this presupposition, or (if ye will) condition, that you will walk by them.

SECT

SECT. I.

§. 1.

THe First Rule for an *Husbandman* is, *Learn Prudence and Diligence in your Calling.* Prudence, this your God will teach you, *Isa.* 28. 26. That you may do each thing in its season, for things are ugly out of their time. Remember that its the note of a good man, *Psal.* 112. 5. to *order his affairs with discretion.* And that if any man lack wisdom, it is but ask and have. And then Diligence, 1 *Thes.* 4. 11. *That ye study* [*Gr.* as ambitious men for honour] *to be quiet, and to do your own business, and to work with your own hands, as we commanded you.* It was good Mr. *Dod*'s saying, He ever liked that Christian that would *pray* hard and *work* hard.

Learn to be wise & diligent.

See *Cato*'s Rules. Plant in thy youth: Build not till thou be throughly stored; be not forward to purchase; spare no pains in Husbanding what thou hast; The most sure Revenue is that which hath cost least. The good Husband must be a Seller, not a Buyer. Do each work in its season. Procure the good Will of thy neighbours, keep no unquiet or injurious Servants, &c.

Thy endeavours in thy Calling should be as diligent, as if thou wouldst win all the world, and then as diligent in Prayer, as if thou would'st win Heaven, *Prov.* 22. 29. *Seest thou a man diligent in his business, he shall stand before Kings, he shall not stand before mean men:* that is, diligence is the high-way to preferment. How many have we seen removed out of the rank of ordinary men, meerly by Gods blessing on their diligent labours? *Pliny* reporteth of

one *Creſinus*, that from a little ground did, by his induſtry, gather ſo much Riches, that he was accuſed of Witchcraft, by *Albinus* an *Ædile*: his neighbours could not imagine that ſo ſmall a ſhred of ground, ſhould heap ſuch treaſures on him: But he at the day of his appearance, produces his Implements of Husbandry, and ranks them in order before the Senate, and withall his Daughter, a ſtrong Woman, and then cryes out, *Veneficia mea Quirites, hæc ſunt:* O ye Senators, theſe are all the Charms I have; and ſo was diſmiſt with praiſe.

The induſtry of the Husbandman *works* miracles, by turning ſtones [*lime ſtones* and *marle*] into bread. Mr. *Fuller.* H. S.

But yet this Diligence may paſs its bounds and due limits. A man may work hard and have no thanks of God for his labour. The godly Husbandman is buſie, not out of love to *Riches*, but out of hatred to *Idleneſs*. An idle man can neither find in *Heaven*, no nor in *Hell*, a pattern. The Angels above are ever imployed, and the Devils below are ever imploying themſelves. All the Creatures move in their places, and hath Man any reaſon to have a Writ of eaſe? There were in Old *Rome*, perſons deputed to be *Cenſores morum*, and in *Athens* the *Areopagi*, who took particular notice of the Diligence of Perſons in their Callings, and rewarded or puniſhed them accordingly.

And indeed, idle perſons are but like wens in the body; that are nouriſht, but it's only to diſfigure. It is ſaid, *Prov* 10. 4. *The hand of the Diligent maketh rich*, and yet *verſ.* 22. it's ſaid,

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The blessing of the Lord it maketh rich. Indeed both must concur; but observe that where it's said, The blessing of the Lord maketh rich, it follows, *And he addeth no sorrow with it.* Riches without Gods favour shall be like gravel in your teeth, but when he sends them in mercy, they are perfectly comforts.

Let these things stir up the sluggish Husbandman in his Calling. For the most part we find, that God hath most graciously appeared to his people, even in the honest discharge of their Callings. The Apostles chosen from their Nets, and *David* from his Sheep. And to come to Husbandry it self, where was *Amos* when the Lord sent him to his people? Why, *among the Herdmen of Tekoa*, *Amos* 1. 1. And where was *Elisha* when the Lord called him to his own work? why, *plowing with twelve yoke of Oxen before him, and himself with the twelfth*, 1 *Kings* 19. 9.

O therefore use thy best art and industry. *Adam's* sin hath hardened the ground, and now thy sweat must soften it: but this is thy comfort, it is sanctified sweat, and every drop of it spent in a right manner, and to a right end, shall be rewarded with a thousand years in Glory: And thy diligence on Earth, will make thee long to be in Heaven.

SECT. II.

§. 2.

Submit unto Providence.

II. THe Second Rule for the Husbandman in his Calling is, *Submit unto Providence.* Be convinced that there is a Supream Providence, that directs and orders all and every event in the world, and be satisfied therein, as that which is best for you, *Psal.* 115.3. *Our God is in the Heavens, he hath done whatsoever he pleased.* Read more in the Book of Gods *Providence*, and less in the books of mens *Prognostications*. And this I do purposely instance in, because the common use of these books is most foolish and fallible; for how can one of them tell the whole Nation of rain such and such a day, when there is usually rain in one Country, and fair weather in another the same day? Besides, the Lord doth very often alter the Scene of these things, either upon the prayers of his people, or the sins of his enemies. Hence that Challenge, *Isa.* 47.13. *Let now the Astrologers, the Star-gazers, the monthly Prognosticators stand up, and save thee from these things that shall come upon thee.* And this was spoken to the *Chaldeans*, the best in those Arts in all the world. And yet there is a good use to be made of them for signs, and seasons, and dayes, and years; but as to any certain foretelling of weathers, or other events that depend on casu-

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ſual or voluntary cauſes, they are matters beyond their line. And if you can know your preſent Duty, no matter for fore-knowing future Events.

And then ſubmit to the ſame hand of God in all things. It's mans *Prudence* to ſubmit to Gods *Providence*. Labour to ſee God in every thing: Is thy promiſing Crop blaſted? It's Gods wiſdom that hath done it. Doth the Rain croſs thee? why, the rain that hindred thee, hath furthered ſome greater affairs. There is mention, *Ezek.* 116. *of a wheel in the middle of a wheel.* It is thought to ſet forth the inviſible Providence of God, that acts and overrules all ſecond cauſes for good ends. And you muſt ſtill remember that, *Rom.* 8. 28. *All things ſhall work together for good, to them that love God*; and therefore ſay, and that with all thy heart, *Father, thy will be done in Earth, as it is in Heaven.* Alas Sirs, will your repining make the matter better? Is ſin a proper cure for affliction? No, no. The ordering of Gods affairs belong to God, and of your affairs to you: let it rain when God will, let ſnow and ice come, when God will, and then heat and drought when he will, for that belongs to him. And do you plow and ſow when you can, and reap when you can; for this is the will of God, that you be dependent creatures, and live on him, ſeeing you cannot live upon your ſelves.

Let not a grudging thought therefore ariſe in your hearts, againſt the Providence of God: I ſay, not a *grudging thought*, for even that doth

plainly tax his Wiſdom and Government. Who can ſend a drop of rain without the direction of God? *Jer.* 14. *laſt*, *Are there any among the vanities of the Gentiles that can cauſe rain?* (as if God ſhould ſay, where are they, let them come forth and anſwer now, if any ſuch there be) *or can the Heavens give ſhowers?* (alas not a drop!) *art not thou he, O Lord our God? therefore we will wait upon thee, for thou haſt made all theſe things.* Repine not therefore in the leaſt at any of theſe Events. It is the Lord, let him do what ſeems good to him. Do thy part, and he'l be ſure to do his.

Nay, in thoſe injuries that are put upon thee, the over-ruling and well-ordering hand of Providence doth guide and diſpoſe the ſame to the beſt, 2 *Sam.* 16 10. *Let him curſe* (ſaith *David* of *Shimei* that reviled him bitterly without a cauſe) *becauſe the Lord hath ſaid to him, Curſe* David, *who then ſhall ſay, wherefore haſt thou done ſo?* O ſtudy Providence, believe Providence, ſubmit to Providence. God is righteous in mens unrighteouſneſs, and he never permits *any evil* to befal thee, except he can bring out of it ſome *greater good.*

SECT. III.

§. 3.

Make a treaſure of God.

III. THe Third Rule of the Husbandman in his Calling is, *Make a treaſure of God.* You are likely to be but mean and poor in

in the things of this world; O labour to be rich in the poſſeſſion of that God that made it. Your harveſt is doubtful, your comforts are uncertain, O make ſure of God, and then you have ſomething ſure. A few hard years will bring the Husbandman to bread and water; had not he need then to be ſure of Chriſt? He whoſe treaſure is above, can never be undone.

It was the ſaying of an holy Man, to one whoſe croſſes and troubles were ſo great, that he cried out; O *I* am quite undone; why ſayes he, is not God in Heaven? Who can ſink, that hath *Cæſar* with him in the ſhip, or be miſerable that hath the poſſeſſion of happineſs it ſelf? *Hab.* 3.18. *Although the Fig-tree ſhall not bloſſome, neither ſhall fruit be found in the Vines, the labour of the Olive ſhall fail, and the Fields ſhall yield no meat; the Flock ſhall be cut off from the fold, and there ſhall be no Herd in the ſtall: yet I will rejoyce in the Lord, and will joy in the God of my Salvation:* O bleſſed frame. O divine Spirit, like that of God himſelf, that is content and ſatisfied in and with himſelf, though there were nothing elſe in the world.

And thus the holy and mortified Husbandman ſits down with God, and ſings cheartully, *The Lord is my portion, ſaith my ſoul, therefore I will hope in him.* If *I* had nothing in the world, if there were no world at all, yet my ſoul is compleatly happy in my God. I have enough, and enough, and enough. Thus a true Saint is *under* his condition by Humility, but *above* it by Faith, and can make a living not out of

bread only, but out of *every word that proceedeth out of the mouth of God:* And therefore he fears God in prosperity, and loves him in adversity: he trembles the more for his mercy, and loves him never the less for his frowns: and when the Barn is empty, then he can live by Faith. *My God*, is riches enough for any man: *The Lord is my Shepherd, I shall not want.* One Jewel is worth an hundred load of lumber. Others can boast of their fair houses, large Demesnes, Noble *A*lliances, and numerous Friends, and *I* can glory in the Lord, that exercises to me loving kindness, and righteousness, and delights therein.

When the *Venetians* shewed the Embassadours of *Charles* the fifth, their Magazine and vast treasures, he pointed down, saying, these have a bottom, but my Masters treasure (meaning the *Indies*) hath no bottom, it's unexhaustible: So may the religious Husbandman say to his Landlord; Sir, these are rare comforts you have, but they have bounds and bottom, they have an end: but my treasure is without bank, or bottom, or end, *Psal.* 4 8. *Thou hast put gladness in my heart, more than in the time, that their corn and wine increased.*

O therefore repose and lay up your chief happiness in the having of God yours, by faith and union, and then he will order all things to the best for you. You cannot want Grace or any thing else that's good for you, that live in God the fountain of them all. *A*las, all your other comforts are contingent, and conditional,

nal, they are ſhallow and ſhort, but *Chriſt is all in all.* Thy houſe is bnt a ſhadow, nor thy ground, nor team, nor treaſure, but here is thy all-ſufficiency, thy exceeding great reward. *My Beloved is mine, and I am his*, is felicity enough in this world; and while this knot is tied, what though thy bread be courſe, thy bed hard, thy rents heavy, thy charge great, and thy incomes ſmall, yet art thou unconceivably happy in having the God of Heaven and Earth thy Friend, thy Father, yea, *the ſtrength of thy heart, and thy portion for ever*, Pſal. 73.25,26.

SECT. IV.

§. 4. Uſe the *World* as not abuſing it.

IV. THe Fourth Rule for the Husbandman in his Calling is, *Uſe the world as not abuſing it.* It is the counſel of the Holy Ghoſt, 1 *Cor.* 7.31,

1. You muſt but *Uſe the world.* It is the *School-mens* diſtinction, *Uti & Frui*, and *Auguſtines* before them. The chief good, that's to be *injoyed*, all other things are only to be *uſed.* And this muſt the Husbandman learn; if God do graciouſly give him much, that he is not only a treaſurer to *lay up*, but a Steward to *lay out* for God. You muſt know, that the world is a place that you muſt lodge in for a night, not live in for ever. And when you are on the road, you

Res aliæ ſunt quibus fruendum eſt, aliæ quibus utendum; illæ quibus fruendum eſt, beatos nos faciunt; iſtæ quibus utendum eſt adjuvamur. Aug. de Doct. Chr. lib. 1.

you reſpect your lodging only for your journey, not on the contrary. Alas Sirs, your being here is only a Leaſe, not a Free-hold. *This is not your Reſt, for it is defiled*; yonder, above the Stars, is your everlaſting Reſt: There you ſhall ſit down and injoy, and drink your heart-fulls of endleſs joyes. And then,

2. You muſt uſe the world, *not as abuſing it.* If the Lord ſet the world upon you, you muſt not ſet your heart upon the world. If God give you great eſtates, you muſt not think you are better for your eſtates; you muſt not abuſe that, which was given you to help you more comfortably to Heaven, to further you moſt effectually to Hell. You abuſe it, when you pervert that uſe of it, to which your Maker made it. When you ſuffer the world to monopolize your hearts from God, then the right uſe of the world is perverted; when it thruſts out religious duties, or ſtraitens them ſo as makes them inconſiſtent with the health and welfare of the ſoul; when the world governs you, which was made to ſerve you: In a word, it's abuſed when it is not crucified: when its uſed to ſerve your corruptions, as your pride, covetouſneſs or luſt, then it's abuſed: when you dig an eſtate out of the bowels of the earth to dreſs your backs with pride, or to maintain unjuſt ſuites, or to be drunken, or gluttonous, this is to abuſe the world: and thus the Creation is made to groan, and the poor Creatures do even ſigh under their abuſe, being unwillingly made ſubject to our vanities, and long

Thy God allows thee to warm thy ſelf at the Sun of worldly comforts, but not to turn *Perſian* and worſhip it. Mr. *Swinnock.*

to be delivered from the bondage of corruption. Keep the world therefore in its place, and put it not in the place of God. Remember that the heart is Gods-acre, a place prepared for the Lord, and never meets with its match but in him, who fits all its dimensions, fills all its desires, cures all its diseases, and answers all the necessities thereof.

Remember that the world never made man happy, but the abuse of it hath made thousands miserable. It is a dangerous thing to have the full swinge of a delightful thought, in any thing in the world; You must taste the world and the comforts of it, as the *Egyptian* Dogs do taste the waters of *Nilus* for fear of the *Crocodiles*, a snap and away, lest taking a draught thereof to quench their thirst, instead thereof they loose their life: even so must you with fear and care taste the delights of the world, least by pleasing the body, you lose your soul. This will not hinder you from a great estate, nor from any true comfort in the possession of it, but keep you from a surfeit, and rescue you from the slavery of a worldling, from being in bondage to your servant. And take you the Apostles argument in the place before named; *For the fashion of the world passeth away:* who but Children fall in love with Bubbles, that are broak as soon as made? or with face of wax, which the Sun is melting away every moment? If you will fall in love with a world, lift up your eyes above, and grow inamour'd with the world above, whose Felicities are

The ship may sail well on the water, but if the waters get into the Ship all's gone: So to live above the world is safe, but if the world get into you, you drown. *ib.*

are real, and whose glory is perpetual.

And indeed there is no way to take off the heart from the things that are seen, like that of setting the heart upon things that are unseen. Eternal things are only adæquate to an immortal soul. And know for a conclusion to this particular, That it may be most just, and is most ordinary for God, to keep the world from them that abuse it, and to send them *without it*, that will not live *above it*, if they belong to him; or else to give them their final portion therein, the saddest portion on this side hell.

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§ 5. SECT. V.

Do as you would be done to.

V. THe Fifth Rule for the Husbandman is his Calling is, *Whatsoever you would that men should do to you, do ye also to them*, Mat. 7. 12. A principle of that weight, and reason that *Alexander Severus*, an Heathen Emperour of *Rome*, caused that sentence to be written in each room of his Palace; fit then to be transcribed into every Christian heart. Judge, is there not equity in this Rule? To do as you would be done by. Are not they wretched creatures that transgress it? Why, it is the Divinity of Heathens. Apply this practically: you would borrow in your need, lend then others in their need; you would be welcome

by your friends, ſaluted by your acquaintance; ſee then you welcome your friends, and ſalute your acquaintance: you would be ſaluted firſt, ſtrive then to be firſt in your ſalutations: you would not be ſlandered, miſinterpreted, ſcorned, jeared, or envied; O then ſlander not others, nor miſinterpret them, nor ſcorn them, nor jear them, nor envy them. Here is my poor neighbour, I could now make advantage of his neceſſity, and make him pay high for his commodity: but if *I* were in his caſe, *I* would not be ſo uſed: you would not have others forward to give offence, nor quick to take offence; ſee then that you be unwilling to give, and backward to take offence.

And in forgiving injuries, let your forgiveneſs draw out their acknowledgment, rather than their acknowledgment purchaſe your forgiveneſs; for ſo you would gladly be uſed in that caſe: you would be *melted* into ſubmiſſion, not *forced*: do you the like to them, melt them rather than force them: Yonder is my neighbour, *I* could wrong him in his goods, in his good name, in his trading; but if *I* were in his caſe, *I* would not be content to be ſo us'd: *I* ſhould think it hard meaſure done to me, and then it's hard meaſure done by me: *I* would expect and welcome my neighbours help in my harveſt, when his buſineſs is over; why then go readily to help him in his need, when mine is over. *I* would not be contented to have my Cattel impounded for an unwilling treſpaſs, deal not then ſo unkindly with him in the

the like caſe : you would not be denied any implement of Husbandry in your need , deny not then to lend any ſuch thing to thy neighbnur in his need : it would diſpleaſe you to have wayes ordinarily made over your corn, or graſs, or your gates left open to your prejudice, in the fear of God then, do not deal ſo with your neighbour: his corn, and graſs, and ground is as dear to him, as yours is to you.

By the law of the Twelve Tables, whoever above 14 years old fed their Cattel in another mans corn field, or cut it down in the night, it was death; they muſt be hanged or ſtrangled to ſatisfie the goddeſs *Ceres*. *Plin. lib.* 18 *cap.* 3.

You would be well pleaſed , to have your neighbour viſit you or yours in your weakneſs, ſickneſs, or the like ; ſpeed away then to viſit them and theirs in the like caſe ; yea, its a comfort and pleaſure to you, to ſee your neighbour ſometimes in your houſe, give him the pleaſure alſo of ſeeing you in his houſe : would you take it well to have your houſe or ground taken over your head ? for ſhame then offer not the like meaſure to others : would you like it to have the old Land-mark removed, or your juſt bounds invaded ? O do not offer to deal ſo by others; for *the Lord is the avenger of all ſuch*. You would not think well to have a ſorry beaſt with hidden faults ſold to you by your neighbour; never think of ſelling ſuch ware to thy neighbour.

In a word , you would have all men to be upright, loving and uſeful to you ; ſee that you be upright , loving and uſeful to others. This is the Royal Law , this is the Golden Rule. How will you act like Chriſtians, if you cannot live like Pagans ? How will you love your enemies, and do good for evil, if you will

not do as as you would be done to? If your Religion will not refine you as much as morality, *I* will not ſay, it is a *falſe Religion*, but you are *falſe to your Religion*.

Reſume then your better thoughts, O all ye Religious Husbandmen, and in all caſes between you and your neighbour, ask your own hearts this queſtion; would *I* be thus dealt with? and deal you accordingly. And yet this Rule is not only *Regula regulans*, a Rule to rule us, but alſo *Regula regulata*, a Rule to be ruled by an higher, to wit, the Law of God. For the Adulterer ought not by vertue of this Rule to borrow his neighbours wife, becauſe he is willing to lend his own; nor the Drunkard intoxicate his neighbour, becauſe he is content to be made drunk by his neighbour; but right Reaſon holding the ſcales, every man ought to do to others, as he would be done to himſelf. And this is the language of the Law and the Prophets. *Moſes* and *Chriſt* are herein agreed. He that will not maintain *equity* with men, muſt not expect *mercy* with God.

SECT.

§. 6 SECT. VI.

Labour for a chearful ſpirit.

VI. THe Sixth Rule for the *Husbandman* in his Calling is, *Endeavour after a chearful heart.* You have many cares, croſſes and troubles, and they will preſs and ſink you down, unleſs you be ſupported by a chearful ſpirit, *Prov.*15.15. *He that hath a merry heart hath a continual feaſt.* Obſerve, poor *Husbandmen*, how you may tranſcend your greater neighbours. They have great eſtates, fair houſes, and gallant clothes, but a thouſand to one they have either ſome gnawing cares, or ſad dening guilt, that defeats their comfort, and even in laughter their heart is ſad; and indeed it is a rare thing to ſee a rich man light at heart: their Gold lies like lead at their hearts: when you (having peace with God and a chearful ſpirit) have not only a feaſt every week, but even *every day*, yea, a *continual feaſt*. Waſh off daily your ſins in the blood of Chriſt by faith, and fail not ſolemnly to repent, at leaſt, every night before you go to bed; work your buſineſs off your hands, and let no cares diſcompoſe the quiet of your mind, nor feed like Vultures upon your heart. Let to morrow care for it ſelf, and do you the work of the day; ſo will your load be light, and your ſpirits at liberty to rejoyce in God, and be chearful all the day long. When diſtruſtful

diſtruſtful thoughts, and piercing cares come on you like a flood, run like famous *Luther* to one Pſalm or other, and ſing them away: This will be food and phyſick for you; this will ſolace your families after their hard labours, when they ſee mirth in your face, and muſick in your voice. This will diſpoſe you exceedingly to holy duties, and divert many temptations of the Devil.

'Tis true, a meaſure is to be obſerved; we eaſily offend in joy, and frothy mirth is to be avoided, eſpecially when others natural infirmities, or ſinful deformities make us merry: but yet there is left room enough for an honeſt innocent chearfulneſs, which doth the Husbandman *good, like a Medicine*, and for which he can bleſs God as heartily as for his meat. Caſt away therefore that moroſe, dull and uncomfortable frame, which conſumes your own ſpirits, and is a burden to others. Remember it was *Nabal*'s character, that he was ſuch a man of *Belial*, that no body could ſpeak to him. A ſullen frame is neither pleaſing to God nor man. God loves a chearful labourer, as well as a *chearful giver*, Deut. 12 7. *You ſhall eat——and rejoyce in all that you put your hand unto, you and your houſholds.* And he that hath ſaid *Repent and be converted*, hath ſaid alſo, 1 *Theſ* 5. 16 18 *Rejoyce evermore, and in every thing give thanks.* What is there that ſhould diſpirit or diſquiet you? You are friends with God, your ſins are forgiven, eternal joy awaits you, your temptations are but common to men; your la-

bours are but such as your Father *Adam* had before you; your weariness is sanctified, and shall have everlasting rest; your enemies are in your Fathers hands, the griefs you feel are short and short of many others; and the things you fear, may never come upon you; you are travelling to the City that's paved with Pearls and your portion there shall be with the best. And why then are you cast down? why are you disquieted? *Trust still in God: for you shall yet praise him, who is the health of your countenance, and your God.*

Leave your sadness to them, whose Hell is before them, and who have their portion in this life; and endeavour by squeezing the promises, contemplating Heaven, earnest prayer, and practical endeavour, to get and keep a Christian chearful spirit. And *because the Lord thy God shall bless thee in all thy increase, and in all the works of thy hands, therefore thou shalt surely rejoyce*, Deut. 16.15. For *a merry heart maketh a chearful countenance, but by sorrow of the heart, the spirit is broken*, Prov. 15. 13.

Rule 7. Take a *special* care for the good of your Children.

SECT. VII.

VII. THe Seventh Rule for the Christian Husbandman is, *Take a special care for the good of your Children*, they are parts of you

you, they are the heritage of the Lord, they are the hopes of the next generation, and unless they be well season'd, all the riches you can spare them are cast away. If *Religion* were no reality, yet it's *Policy* to take pains in their education, least they be industrious to *waste* that which you have been industrious to *gather*. 'Tis true, sometimes the pains of a Parent is lost, and the strictest Parent hath the loosest Child, but God hath said, *Prov.* 22.6. *Train up a Child in the way he should go, and when he is old he will not depart from it*; and because it *sometimes* speeds well, therefore you should *never* be defective in your duty: Your Crop sometimes miscarries, and you lose your labour in the field, yet because it usually quits the cost, you plow, and sow, and hope the best: therefore for their sake, for your own sake, for the Lords sake, bring up your Children in the nurture and admonition of the Lord: 1. Drop in the saving principles of Religion betimes, instruct them concerning the woful state wherein they were born, and how by repentance towards God, and faith in our Lord Jesus Christ, they may come out of it; and do this with your utmost seriousness, affection, and frequency, and water your instruction with prayers and tears; bring good Ministers to them, and beg prayers for them, and let good books keep them company; When the learned *Junius* was dangerously bent in the business of Religion, his Father laid in every Chamber of his house a Bible, and meeting

with the first Chapter of *John* in one of them he was converted and setled thereby. The book that convinced his Child may convince yours.

2. Be not quiet till they be Regenerate Creatures; cast about as worldings do to make them rich in the world, so that you may leave them rich in grace; lighten the promises, thunder the threatnings, no pains is too great to prevent them from being fagots in the fire of Hell.

3. Pray hard for them; yea, when you are feeding and dressing them, cry, *Gen.* 17. 18. *O that Ishmael may live before thee.* A Child of prayers (said good Mr. *Dod*) will hardly miscarry: by these *Monica* won *Augustine*, and by these you may win yours. Observe their inclinations to good or evil betimes, and accordingly incourage or discourage them; discern their haunts timously, and remember preventive physick is the best, and that incouragement is as due as frowns when occasion serves.

4. Bring them under the power of God's Ordinances betimes, *Deut.* 31. 12. *young and old* saith God, must come. *Samuel* was young, but he had not waited long, but he was called to use them to reading, and to tell a verse when you have read; use them to Sermons, and to remember something that was preacht; encourage them to get choice Scriptures; fill the vessel, something will stick: Engage them to a course of serious prayer; let them first use the Lords prayer, which he understands, though they

ey do not, and will accept, becauſe they do he beſt they can; but be ſure to train them urther by ſhewing them their needs, by begging and teaching them to beg the *Spirit of Prayer*: And then your example, and their practiſe will make them perfect: You are glad to hear them ſpeak, and Almighty God is glad to hear them pray.

5. Fix upon them an habitual liking to Godlineſs, and diſlike to ſin; and then they will hardly diſlike what they have approved from the cradle, or love that which they have been bred up in the hatred of. Paint out Grace ſo to the life, that you may enamour them of it, and Hell ſo, that they may be affrighted at it, and be often uſing ſome little Queſtions to them to that purpoſe.

6. Make them ſubject to your Authority, for elſe you loſe the opportunity of doing them good: the Reins may be eaſily looſed, but not ſo eaſily ſtraitned; by dallying with them, you may undo them; the diſobedient Child ſeldom wants the inheritance of a curſe: and yet be wiſe in your correction, take heed of ſinning in correcting of their ſins, and know that one folly ſeldom cures another; and yet be not afraid of uſing the rod: a few rods may ſave abundance of words, and when you have ſaid all, railing is not Gods Ordinance to cure your Children, but wiſe correction is, *Prov.* 23. 13. and will prevent ſmart to them, and grief to you: 'Tis ſad, when many are more afraid to chaſten their Children, than *Abraham* was to

ſacrifice his, and ſo the Child goes to Hell for his *wickedneſs*, and the Parent for his *Mercy*: but beware you do it wiſely, as your Heavenly Father corrects you, with love, moderation and inſtruction; and rather for a diſobedient word than an unwilling fault, as the breaking of a glaſs, or the like.

7. Guide them to the moſt uſeful Recreations, for Children have plenty of Spirits, and will be active, and it is not ſafe to deny them but direct them; the frolick Colt is not to be ſtifled, but tamed, nor the ſtream dam'd up, that may profitably be diverted and uſed; let them be permitted *Shooting, Fencing, Wreſtling, Running, Fiſhing, &c.* for their bodies; and *Hiſtories, Riddles*, and other *witty Queſtions* for their minds, leaſt immoderate conſtraints make them worſe afterwards, and they grow crooked by being lac'd too ſtrait.

8. Be ſure you give them a good example which will be better than many rules and for that end be moſt vigilant over your words and carriage in their preſence, for you know they are prone to imitation, and eſpecially of their Parents: And would it not be ſad for you to anſwer, not only for your own ſins, but for all others that are committed by vertue of your evil example, whereby you may do miſchief many a year after you are dead and gone? For your Children may grow looſe by your example, and their Children by theirs, and ſo for ought you know ſucceſſively to the end of the World.

SECT

SECT. VIII. *Rule* 8.

VIII. THe Eighth Rule for the Christian Husbandman is, *Purchase some choice Books, and read them well.* I know your purse will not reach many, nor your time serve you to peruse them; and a few Books well read, are like ground well till'd, which is far better than a great Demesne that alwayes lies fallow. Be sure then that you consult and advise with some judicious and pious Divines about the choice of your Books, that may direct you to such as are most fit for your condition, that you may not only buy such as are *Good*, but such as are the *Best*, because your time and money is so precious. Perhaps you'l say, your Charge is great, and your Rent is great, and no money will be spared for these uses. A hard case, if you cannot spare two or three shillings in a whole year for God and your Souls, when divers that have as great a Charge and Rent as you, and yet can spend more than that quantity in a year, vainly and wickedly, and yet make a shift to live in the world. Alas, God tries you hereby, whether you can deny your selves, and abate a little from back and belly, and give it this way to your poor souls. Resolve then to purchase this houshold-stuffe, which

Purchase some choice books, and read them well.

(by Gods blessing) may do both you and your children more good than thousands of Gold and Silver; yea, you may by a discreet lending of them to your kindred and neighbours, startle and reform them also; A practise which I would recommend to persons of ability, whereby they may be very instrumental in promoting the Kingdom of Jesus Christ in the world, to wit, by buying some numbers of awakening and practical books, and engaging their Kindred and poor Neighbours to read them over in such a time, and return them some account thereof. And though I undertake not to determine what books are fittest for your several conditions, yet of those that I have perused, these following may be most useful for the generality of your families, which I intreat you to buy, and read as soon as you can. In the first place, let not your house, nor any of your grown children be without a *Bible*. Though other books have much of Heaven in them, this book is all Heaven: and it is as unfit to be without this in your house, as to be without a fire, or without your household-bread. Next, that you and yours may be grounded in the Principles of our Excellent Religion, buy the *Assemblies* two *Catechisms*, and *Confession of Faith*, the *Shorter* for your Children and Servants to learn by heart; the *Other* for you and them to read and consider; for your understanding in the good knowledge of God, wherein also Mr. *Ball*'s Catechism, with the Exposition, is most excellent and useful. Mr. *Baxter*'s *Call to*

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the Unconverted; and Mr. *Dent*'s *Plain-mans Path-way to Heaven* will be well worth your buying and reading, for the awakening your ſouls and your Children to ſaving converſion. Mr. *Shepherd*'s *Sound Believer*, Mr. *Allen*'s *Firſt Part of the Vindication of Godlineſs*, and Mr. *Dod on the Commandments*, are choice Books to help you in inſide practical holineſs. The *Practice of Piety* alſo, and the *Whole Duty of Man*, have ſo many uſeful Inſtructions both about Devotion and Converſation, that I would recommend them to you. Dr. *Gouge* of *Domeſtical Duties* will be neceſſary to teach your whole family their Relative Duties. Mr. *Fool's Dialogue* will will be very uſeful to ſettle you in the True Proteſtant Religion againſt the Papiſts: and if you can reach either *Diodates* or the *Dutch Annotations on the Bible*, after all to help you to underſtand the hard Scriptures you daily meet with; though you may read, you need not buy many more books for your ſouls. But when you have bought theſe books, let them not lie duſty by you, but read and lend them, and read them again; but be ſure to mix Meditation and Ejaculation with your reading, and when you ſhut the book, conſider what profit you have gotten, and bleſs the Lord. Thus you may refreſh your ſpirits after your hard labour, and with the ſame exerciſe revive both your bodies and your ſouls.

SECT.

§. 9. SECT. IX.

Pay your Great Landlord his Rent.

IX. THe Ninth Rule for the Husbandman in his Calling is, *Pay your Great Landlord his Rent.* The Lord of Heaven and Earth is Lord of the *Soil*, and Lord of the *Soul* also, and a Chief belongs to him. This is that great *Houſholder*, *Mat.* 21. 33. *that planted a Vineyard, and hedged it about, and let it out to Husbandmen, and went into a far Country.* And he hath charged a Rent over and beſide your earthly Landlords upon your eſtate, and it concerns you to enquire what it is, what Arrears there are, and what courſe to take for the conſtant diſcharge thereof; leaſt the Lord turn you out of doors: Your petty Landlord can but turn you into the wide *World*, but your chief Landlord can turn you out into *Hell*. The former indeed may *impriſon* you, but the latter can *damn* you: Alas! how little have you thought of this? One Year returns after another, your Earthly Landlord calls for Rent, and you make hard ſhift to pay him: but your Heavenly Landlord calls, and calls again, and no Rent is paid to him: What will ye do in the end thereof?

Pray conſider, though you hold your Land of man, yet you hold your Life of God: though you have your houſe of ſome Great man, ye

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you have the body and ſoul that inhabits it, of the Great God; you have your health of God, your ſtrength of God; You hold the Goſpel by a tenure *in Capite* of God, through Jeſus Chriſt: now what Rent do you pay unto him? flinch not, nor ſtart away, but ſay, what Rent have you ever paid unto God? Muſt every one have their due but God? canſt thou pleaſe him only with fair words, or content him with naked promiſes? Can you pay unto men their Pounds, and cannot you pay unto God his Pepper-corn? What? deny your Maker his Pepper-corn? Why, what is this Pepper-corn? *I anſwer*; It's contained in one verſe, *Pſal* 50. laſt, *He that offereth praiſe glorifieth me, and he that ordereth his converſation aright, to him will I ſhew the Salvation of God.*

Your Rent then conſiſts in Holy Worſhip, and Holy Walking. When you ſit down to meal and riſe; my Rent, *ſayes God.* Be ſure he have cordial praiſes, that you adore him in your hearts, See your tongue be the faithful Meſſenger of your very heart: ſo when you lie down and riſe up, when you go out and come in again: in all thy wayes acknowledge him, and he ſhall direct thy ſteps; but this is not all your Rent, you live by him, you muſt live for him, if you ever mean to live with him. Go to then, ſpeak, and act for God to the utmoſt of your Capacity. The little you can do for God, do it with all your might; If God will take his rent in thoughts, in words, and in deeds, that coſt you nothing, O grudge it not, delay it not.

Cry

Cry out, *Lord*, I am a poor man, but here is my Rent at my day. *Well done good and faithful Servant, Thou hast been faithful in a little, I will make thee Ruler over much.* Whereas if Gods Rent be neglected, he will either ſtrain upon thee here, by ſome ſevere croſs or other, or take out all his Arrears in Hell, *Where the worm dieth not, and where the fire is not quenched.*

Keep up therefore your daily ſacrifices unto God, both alone and with your family, and there alwayes offer an upright, humble and holy heart: praiſes and prayers from thence will be prevalent with the Lord: I ſay, both *alone*, and *with your family*, and eſpecially *on the Sabbath.* About each of which, it will be neceſſary to enlarge a little.

1. In your Cloſets.

1. Some Rent you have to pay alone; for this the Scripture is as clear as can be, *Mat.* 6. 6. *When thou prayeſt, enter into thy cloſet; and when thou haſt ſhut the door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee openly.* And to this agrees the practiſe of Jeſus Chriſt, and of the Saints in Scripture; witneſs, *Gen.* 32 24 *Neh* 1.4. *Dan.* 9.3. *Mark* 1.35. And Reaſon it ſelf perſwades, ſeeing that each of you have ſecret ſins, ſecret wants, and ſecret affairs with God, which require private converſe between God and your Souls.

I do not reſolve, that this Duty is indiſpenſable twice a day, but I aſſert, that the neglect of it, when opportunity may be gotten, argues a prophane ſpirit, and the conſcionable practiſe

ctiſe thereof is a great argument of ſincerity: And in ſhort, he that loves not, uſes not ſecret prayer, yea and meditation, and ſelf-examination, ſhall never be rewarded openly. Footſteps alſo of the uſe thereof, in the Morning are, *Pſal.*5.3. And in the Evening, *Pſal.*141.2.

2. An Houſhold Rent alſo daily muſt be paid; I mean a ſacrifice in and with your family; for it is not enough you pray for them, but you muſt pray with them: So *Joſh.* 24. 15. *I and my houſe will ſerve the Lord.* For the clearing in ſome meaſure, and ſettling this family worſhip, to much neglected in the Husbandmans houſe, let theſe *Propoſitions* be laid down: 2. In your Families.

1. God is not only to be worſhipped on the Lords day, but *every day*. This is not only typified, but proved, *Exod.*29.38. *Two Lambs of the firſt year, day by day continually*. Wherein, though the offering was ceremonial, yet the time was moral, there being as much reaſon for the Chriſtians offering every day, as for the Jews. And as works of neceſſity have room in Gods day, ſo prayers and duties of neceſſity may command room in our dayes, eſpecially ſeeing we have daily wants, ſins, and mercies, and cannot tell what a day may bring forth. A Diſcourſe about Family Duties.

2. God is not only to be worſhipped alone in a family, but *jointly and together*. For every Chriſtian family ſhould be a little *Church*, like that, *Rom.* 16.5. Now it's not enough, that the members

members of the Church worship God alone, but it ought to be done together. The same reason holds in a family; namely, for mutual Edification, that the stronger may help the weaker, and that all may worship without fail. It is also much for the Honour of God, that many joyn in his service. And the very tenour of that pattern of prayer, *Mat.*6.11. runs plural, *Our Father*, which art in Heaven. And proves beside, that daily prayer ought to be used by divers together, Give *us this day* our daily bread.

3. The fittest time for family worship is, *Morning and Evening*. This time of worshiping in general, the light of Nature it self dictates. The morning and evening being such signal periods of time, as do in their own Nature intimate to man religious duty then to be done. *Prayer* being the *Key* to unlock the *Blessings* of the *Day*, and to lock up the *Dangers* of the *Night*; for alas we walk upon barrels of Gunpowder in the *Day* our snares are so many; and we lie in the shadow of death at *Night*, our dangers are so great.

Also at those times, we have most opportunity for such work, and therefore when the Lord orders Parents to teach their Children. *Deut.*6.6. he times it thus *When you lie down, and when you rise up*. And the Scripture also makes it manifest, *Exod.*29.39. Also *Num.*28. 4. *The one Lamb shalt thou offer in the Morning, and the other Lamb at Evening*. And thus the

the *Tribes*, *Acts* 26 7. *are said to serve God instantly night and day*, that is evening and morning. By which, things soberly considered, together with the practise of Gods people, as a Commentary thereupon, you may evidently see, that to worship God in your families morning and evening is the will of God; it is your duty, nay, it is your priviledge.

And now to return to the Husbandman: This being his Duty, no excuse can clear him, no plea can excuse him from paying this chief rent to the most High. His inability and ignorance in prayer cannot help him: for one sin can be no excuse for another. Besides, there are *Helps* for the weak, till strength come. And above all, the Holy Ghost is a very present Help to all that ask him; and a sence of sin and danger will soon untie your tongues, and make you, if not eloquent, yet effectual in your prayers.

Want of time, or abundance of business, can be no excuse; for a man must have time to eat, and sleep and pray, whatever business stay. If any thing fall out, that will not let you stay to eat, in that case perhaps you may omit your prayer; provided you pray as well as feed the heartier next time, and are truly sorry for your disappointment. And you must believe, or else you have not a faith to save you, that God can and will make you amends for all the time is spent about your souls; see *Mat.* 22. 25. and tremble for your neglects.

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The backwardness of your relations and families will be no excuse. For *Abraham* did, and every Child of *Abraham* must, *command their Children and their Houshold, and they shall keep the way of the Lord*, Gen. 18. 19. left God observing you can command, and keep them to their work, but cannot command them to prayer, see through your hypocrisie, and pour out that dreadful curse upon you, [from which the Lord bless the poor Husbandmans house!] *Jer.* 10. 25. *Pour out thy fury upon the Heathen, and upon the families that call not on thy Name.* Set immediately therefore on your duty, with sorrow for your former neglects, and a setled resolution for the time to come, and be assured that God will meet and bless you as he hath promised, and what you take in hand shall prosper. Our work on earth is done best, when our work in heaven is done first. The Philosopher could say, he had rather neglect his means, than his mind, and his farm, than his soul. And remember good *Job*, though his charge and business was far greater than yours, yet *Job* 1. 5. was constant in his religious duties; *Thus did Job continually.*

Aristippus ap. Platon. de tranq. animæ.

3. On the Sabbath.

3. And then for the Sabbath. Remember it before it comes, to pant after it, and prepare for it. Dismiss your business a little sooner, the day before, and discharge the very thoughts thereof till the Sabbath be past. Let not the love of one sin enter with you into that holy ground, but wash your hands in inno-

cency,

ency, and so compass the Altars of God.

And bless the Lord, good Husbandman, with all thy soul, That God hath given thee so merciful a release from the labours of thy body, and withall blest thee with a harvest day for thy soul. And in thankfulness to God, in love to Jesus Christ, and in care of thy poor soul, rise up betime, and work hard for eternal life. Let no business of the world be done that day, which might have been done before, or may be done after without plain prejudice. Command thy family from vain straggling, or foolish sports, and let them spend that day in Gods house, and in thy own. Examine them of the state of their souls, of their proficiency that day, and seriously catechize the younger sort in the Principles of Religion. Be resolute against worldly discourse with your Neighbours, and with a Christian dexterity carry the stream thereof the other way. Lose not a minute of that precious time, make it as long a day as any of the rest, and when it is done, long for another Sabbath.

And now you have the Rules, see you be ruled by them. It may be your ease to slight them, but it will be your safety to observe them. O that you would fall to practise, else I lose my labour, and you lose your comforts. O that Parents would tell these to their Children, and instill them as you do the Rules of your Husbandry. As breaking Rules turn'd the first Husbandman out of Paradise, so keeping Rules would bring you into Paradise again. I beseech

you remember, that we preach not to be *applauded*, but to be *obeyed*; and the hearing of theſe things, without doing of them, will make you compleatly miſerable. And therefore review them, ſtudy them, practiſe them.

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§. 10. **SECT. X**

The Concluſion.

AND now we are at ſhore, and nothing remains ſave *matter of Practiſe*. God forbid theſe things ſhould be written or read in vain. We can but reach the ear or eye. He that hath his Pulpit in Heaven, can teach the heart. The real profit and comfort of the poor Husbandman I deſign. O diſappoint not me, deceive not your ſelves, mock not God, Theſe truths will help either to *mend* or *end* you.

Let the *Lawfulneſs* of this Calling ſatisfie you. Though it be painful, yet it's lawful, and ſee you uſe it lawfully. The Law is good, and ſo is Husbandry, if a man uſe it lawfully. God hath made it *lawful*, do not by your abuſe make it *ſinful*.

Let the *Excellencies* of it refreſh you; you have your Difficulties, and you have your Dignities, and God hath ſet the one againſt the other. A Chriſtian Husbandman is better than a Pagan King. Bleſs the Lord therefore, that though thy life be full of pains, yet thy lines

lines are fallen in pleaſant places. Think in the midſt of thy ſweat and toil, It's better to be a plough-man in the field, than a beggar at the door. I might have been begging at the door; Alas, I might have been frying faggots in hell.

Let the *Inconveniencies* in your Calling humble you. If it were not for theſe, pride would creep into the Plough mans houſe: If you ſhould have your will, God would not have his will, and therefore ſit down content. It is better be kept ſweet in the *brine of tribulation*, than rot in the *honey of proſperity*; you muſt have ſome thorns laid in your bed, leaſt you ſhould ſleep too ſweetly here, and forget your Heaven.

Let the *Temptations* you hear of in your Calling arm you. Put on your ſpiritual armour, wind up your ſpiritual watch: for the firſt Husbandman that ever was, fell by temptation, and the ſecond too, and you muſt ſtand by watchfulneſs. If you go out without your *weapons*, you will come in without your *garments*. 1 *Pet.* 5. 8. *Be ſober, be vigilant, for your adverſary the Devil goes about roaring, ſeeking whom he may devour:* The greateſt part of men live, as if there were no Devil to tempt at all: gird about you the ſword of the Spirit, which is the Word of God, ſo ſhall you not be *led into temptation, but delivered from evil.*

Let the *Leſſons* you have heard exerciſe you; You'l make the beſt of every thing, do ſo in this. That's a good Chymick that can

extract Gold out of Sand: but that's a good Husbandman that can get heaven out of earth. Thou hast had a wicked habit to suck poyson out of flowers, O get a gracious habit to suck honey out of weeds: speak no more of the difficulty or impossibility thereof; if you were hired with Gold for every Cœlestial thought, you would study for more of them: you have fed too long upon the shell, feast now upon the kernel. A good hearing, when you come home at night, and say, Wife I have learned one lesson from my Ground, Cattel, *&c.* this day.

And then practise the *Graces* for your Calling. *Seek first the Kingdom of God*; else you will be the Worlds drudge here, that's sad, and the Devils drudge in hell, that's worse.: you'l be poor here, and poor for ever; you will *take* pains now, and *suffer* pains hereafter: Yea, *your very plowing will be sin*, *Prov.* 21. 4. What an hell is this to be working all day, and yet sinning all day? Shine therefore in the Graces of your Calling. Brown bread, and the Grace of God are good fare, Rags and Christs Righteousness are good Clothing; a straw bed, and a good Conscience are good Lodging.

Let the *Abuses* in your Calling warn you to beware them. *Adam* had your Calling in it's prime, but he abused it, and lost it: and if abuses crept into the *Garden*, they will walk into the *Field* much more. Watch then before, least you

you wail after; if you will not watch on earth, you will wail in hell.

Let the foreſaid *Ends* of your Calling act you. At the beginning of every year, of every week, of every day, level your ends afreſh, as you have been directed: So will you pleaſe God the more, and profit your ſelves never the leſs: then every Charre you do, will be a work for God; and though you fail in your ſubordinate ends, yet you'l never fail in your ſupreme end. You have a mean Calling, you had need of Noble aims; a Cœleſtial end ennobles a Terrene employment.

Let the *Rules* rule you, and let theſe truths live and die with you. Let me ſay to you as that great *Law giver* did, *Deut.*32.46,47. *Set your hearts unto all the words which I teſtifie among you this day, which ye ſhall command your Children to obſerve to do, for it is not a vain thing for you, becauſe it is your life, and through this thing ye ſhall prolong your dayes in the land.* When *Lycurgus* had compiled ſome excellent Laws for his Commonwealth, he binds all his Citizens in an Oath, that they ſhould exactly obſerve them until his return; whereupon he willingly went into perpetual Exile, that they by vertue of their Oath might for ever be obliged to their obſervation. Will you my Candid Hearers, and you the Readers alſo of theſe things, enter into a Covenant, and firm reſolution,

lution, faithfully to perform these practic
Directions laid before you; so should I t
more chearfully submit to an Exile for ter
of life, so that we might meet in that bett
Paradise, whence we shall be driven out n
more, and *where the weary* Husbandmen *are*
Rest.

FINIS.